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SPECIAL NOTICES

This journal, CHRISTIAN EDUCATION, is being used in some colleges for faculty discussion meetings. The regular subscription price is \$1.50, but bulk subscriptions of five or more sent to one address may be obtained at the rate of \$1 per subscription. Send in your subscription now in order to receive the March issue.

Christian Education

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To Believers in Christian Education —An Editorial

By E. FAY CAMPBELL

MAJOR decisions are before the Congress of our country almost daily. Before this editorial appears, laws may have been passed which will influence profoundly the structure of our political and economic life for generations. It is a dynamic and revolutionary age. What does this say to those who believe in Christian Education?

In such a dynamic period it does not become the Church to be hysterical or afraid. Now is the time for us to take counsel of our hopes and expectations and not of our fears. Man is afraid and he might well be. For man without God is lost. Let us proclaim widely the fact that the Bible has been given to us to meet our deepest needs. This is the peculiar Protestant witness for this hour. In the Bible man finds out how God deals with history. Here man finds Jesus Christ who alone gives meaning to human existence. Only as man confronts Christ in the pages of the Bible does he begin to discover his own destiny.

Let us proclaim our loyalty to Christian Higher Education. A praying community of scholars creates an atmosphere in which Christian character develops. But it is equally important that scholars are greater scholars just because they are Christian. Only the man who realizes that he is a creature and that God is the Creator can have the right attitude toward knowledge.

Let us proclaim our faith in the Church. Man becomes a mature Christian as he takes his place in a community of Christians. The Church says always that man becomes a Christian when he finds his right relationship to God and Christ and his right relationship with his fellowmen as a worshipping member of a community of Christians.

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THE REV. E. FAY CAMPBELL, D.D.

Recently elected President of the Council of Church Boards of Education for 1945. He is Secretary of the Division of Higher Education of the Board of Christian Education, Presbyterian Church in the United States of America, with offices in Philadelphia.

Students Speak on Christian Unity

DURING September 1944 the United Student Christian Council in the U.S.A. was formed "to relate in the most effective manner the functions and concerns of the Christian agencies in their work in the colleges and universities." At a meeting in New York City, during the days of the hurricane, the constitution for the new group was approved by representatives of the National Commission on Student Work of the Council of Church Boards of Education, and the National Intercollegiate Christian Council, which represents the student YMCA and YWCA. This USCC will function as the American Council of the World Student Christian Federation.

During the holidays of December 1944, a National Consultative Conference of the USCC was held at Denison University, Granville, O., attended by student and adult delegates from 29 states and 51 colleges. The most important statement to come from that conference was on Unity, prepared by a Committee of Students under the Chairmanship of Richard Evenson, president of the Lutheran Student Association of America. While advocating united action in certain areas, the statement, approved by the delegates, stressed the importance of safeguarding the autonomy of each cooperating body and maintaining the credal position of each body. Having been prepared by students, the statement deserves thoughtful reading and is quoted in full.

A STATEMENT ON UNITY

We who have had the privilege of sharing in this National Student Christian Consultation have experienced anew our unity in Christ, and our common membership in the World's Student Christian Federation. Because of the many students on our campuses who are outside any Christian fellowship, because of the widespread ignorance of the Christian faith, because of the inadequate place of religion in the system of higher education, and because of the failure of our divided efforts to deal effectively with the desperate needs of our time, we are impelled to assert our fundamental unity and to make it manifest in common action.

Representing Protestant student groups throughout the

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country, we feel called by the spirit of God to a renewed dedication of ourselves to those high aims for which the groups which we represent have been created. We are penitently aware of our failure to act worthily as followers together of Christ. We desire to make a more united Christian impact in our work in the colleges and universities.

We are a movement within and of the church, and hence carry the responsibility for developing specific leadership for the local church and the church universal.

We have all felt anew the urgent need for a fuller understanding of the Christian faith, especially through the study of the Bible.

We are united in our conviction that our Christian faith must be applied in all realms of personal and campus life today and in society. We are committed to a vigorous program of evangelism. We desire to assure a full place in our movement for the equal leadership and participation of men and women, and we recognize the distinctive contribution to the Church and to the campus, of women working together as a group. We affirm our fundamental interracial character as a student Christian movement. As an essentially Protestant movement we encourage the promotion of interfaith understanding and co-operation.

On the basis of these affirmations, we propose to do all those things together which can better be done together than separately. As we move forward in our common work in keeping with the spirit and principles of the United Student Christian Council we strive to safeguard the following:

1. The autonomy of each constituent group to act in keeping with its inherent character.
2. The preservation of the basis of membership of each group.
3. The maintenance of the credal position of each group.

Bound together in Christ, we resolve to use our special opportunities as students to do our Christian work unitedly—"That they may be one in Him, that the world may believe."

A Godly Heritage*

PEOPLE of this generation often hear it said that "theirs is a 'Godly heritage.'" But for many these words convey little or no meaning. They accept the statement of historians that the character of American society was determined by the life that was cultivated and fostered in the homes of the pioneers. But the life and influence of such homes remain unknown.

As one directly in line with this "Godly heritage," the following story is set forth to illustrate to those of this generation its deep significance and to make clear our obligation to perpetuate it.

Among the groups that migrated to the Mississippi Valley in the first half of the 19th century, was a band of Christians whose purpose it was to build a new community around two institutions—a church and a college. They located in Illinois, and started to build.

About a hundred years ago an enterprising young business man fell in love with a Scotch lassie of that community and they established their home. On the edge of the village they built "Great House," and to them four children were born—one son and three daughters. The head of the household, successful in business, died in the prime of life, leaving his widow to rear the four small children in Great House.

Fortunately, there were no great financial worries. The home became the center of a happy life. The girls were the belles of the community. But, with all their fun, they found time to be active in the Old First Church, as it was called. In the home itself, family prayers were a regular part of life. There was always grace at table. There was a room known as "The Prophet's Chamber" because visiting ministers were always housed in it.

A hundred years have gone into history. That house still stands, set in the midst of massive elms as old as the house itself.

* This statement is a story of an American family, and is a summary of a Radio Broadcast given over KMOX "The Family Hour" on September 26, 1944. A prominent son in this family gave the broadcast.

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Recently, it has had a new coat of paint. It is furnished with period furniture, and the people of the community are proud of it? But, what of the family, the one son and three daughters who were there? This is their story.

The son of Great House, graduating from the local college, now affectionately known as "Old Siwash," entered business. Like his father, he, too, died in the prime of life, leaving three small children still living in Great House. These three graduated from "Old Siwash" and then scattered afar to build their homes. One married a lumberman and moved to Oregon, where they became the center of good influence, active in church and community affairs. They reared five children, every one of them graduating from college and active members of the Christian churches in their community. The son went on a farm and then into business. Like his father, he died in the prime of life, leaving no children. The youngest married a college professor, and in the college community made her home a helpful center for young people. There are three children in the third generation, two of them in the armed forces, the third a student in college.

The oldest daughter of Great House married an inventor. There is hardly an American home that is not blessed by some of his inventions. They had one daughter who is an honor teacher in the high school of one of our great cities. In addition to her school teaching, she is active in her church in the Clean Government organization of her city.

Sixty-seven years ago, the two younger daughters of Great House had a double wedding in its spacious rooms. Both of them married ministers. The elder went to New York City. Her husband gave fifty years of active service to his church before retiring. They reared three sons, all of whom followed their father into the ministry. The oldest went as a missionary to the Orient, the second heads the department of religion in a great state University. The third has spent his efforts in the pastorate. These three have given over a hundred years of Christian leadership to America.

In this branch in the third generation there are fourteen children, four of whom are ministers, and eight are in the armed forces.

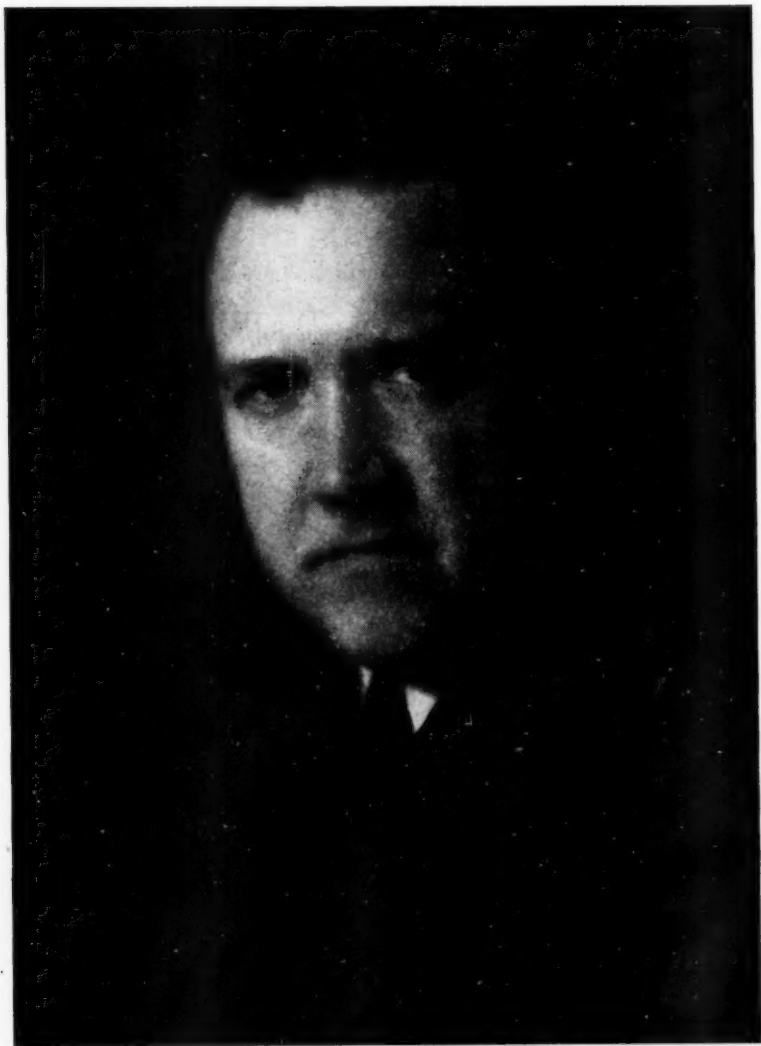
A GODLY HERITAGE

The younger sister at the double wedding and her husband went to Japan as pioneer missionaries where he, too, served for fifty years. So marked was the influence of the life of this woman that when she died the Japanese government insisted upon providing a special train to take her body to its final resting place. They reared four children until they came to the age where they had to be sent back to Great House for high school and college. All four of them became missionaries and went back to the Orient. In the third generation of this branch there are eleven children, one a surgeon, five ministers and one a missionary. All of them are active in the churches of their community.

Few people in the village of the Great House know anything about the family who built it. Of the forty-two adult descendants of that home living today, only one, the youngest, is in the village of Great House, attending the college the great-grandparents helped to start. But out of that home in three generations have been given to America, nearly four hundred years of active Christian leadership as ministers and missionaries. Today the descendants of Great House serve as ministers, doctors, nurses, educators, business men and home builders. They are in the army, the navy, the marines, and the air force. They are leading in all that is right and good. Not one has been arrested for crime or suspected of crime. There has been no divorce or home separation.

Such is the "Godly heritage" of America. The story of this one home could be duplicated in even finer ways from thousands of homes of the Pioneers. Because of it, America is strong today. And America of tomorrow will continue to be strong if the homes of today perpetuate our "Godly heritage."

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Blackstone Studios

IRWIN J. LUBBERS, PH.D.

Recently elected Chairman of the National Commission on Christian Higher Education of the Association of American Colleges. Dr. Lubbers is president of Central College, Pella, Iowa, and has been active in the field of Christian higher education for many years.

"The Voice of One . . . " *

By AMOS JOHN TRÁVER

NO one is calling for a moratorium on preaching in these times. The power of the human voice never had so wide a measure of respect. Technological advances in the means of communication have kept pace with the conquest of time and space in transportation. Natural barriers of mountain range, of great rivers and seas no longer divide humanity. Neither can man-made boundaries separate nation from nation. And far swifter than the fastest wing of flight does the voice of man ring round the world.

The world is in a listening mood today. It is repentant and disillusioned. It had been so confident that the mechanical victories over natural and national boundaries would be the means to world understanding and world peace. Yet every new discovery in transportation and communication had only amplified the divisive forces that contend on the fronts of the world. Men are becoming aware of the limitations of scientific advance. Frequency modulation can take the static out of the radio but it cannot change the mood of the broadcaster. Electronics can add amazing rapidity, safety and accuracy to communication and transportation but those who travel and speak may be for or against a world community of races and nations. Thinking men do not need to be convinced that the basic causes of this tragedy are to be found within the realm of the spirit.

"Say a word about God" was the advice given by Leslie Weatherhead to his fellow ministers in London during the days of daily and nightly bombings. Men have not cared particularly to hear about God, but He has become a last desperate chance

* The formal installment of the Reverend Amos John Traver, D.D., as George D. Harter Professor of Practical Theology in Hama Divinity School, Springfield, Ohio, was held on April 11, 1944, when he delivered this statement as his inaugural address. It is a stirring challenge to the ministry in such a day as this. Dr. Traver is a regular contributor to *The Lutheran*, the editor of *Lutheran Men*, and the commentator on the Sunday School lessons for the *Christian Herald*.

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with multitudes who have listened to every other voice without satisfaction. They have turned to reading religious literature, as our librarians and book stores will testify. One publisher of religious books admits a 300% increase in sales in the last year, according to *Publisher's Weekly*. Even books of sermons find a ready market. Magazines feature articles on religion and the broadcasting of sermons over the radio have reached a new high in popularity. It is reported that Dr. Ralph Sockman has received as many as 4,000 letters after a single radio sermon. The names of great radio preachers have become like the names of old and tried friends in countless homes.

Philosophy has been tried and found wanting. Luther said long ago, "Philosophy understands naught of divine matters. I don't say that man may not teach and learn philosophy; I approve thereof, so that it be within reason and moderation. Let philosophy remain within her bounds as God has appointed, and let us make use of her as a character in a comedy, but to mix her up with divinity may not be endured." (*Table-Talk XLVII*, quoted in *A Compend of Luther's Theology*, by Hugh Thomson Kerr, Jr., p. 4). Ethics has tantalized by mapping out ways of life for men powerless to follow them. Science has provided numberless gadgets to ease their labor and extract some of the monotony from their leisure hours, but has no gadget to calm a guilty conscience or to lift a man toward the level of his nobler purposes.

The Word for the waiting world was proclaimed by John the Baptist in the fullness of time. So vital was his message that it drew men out of the ease of their city homes into desert places. So prophetic was he that they insisted he must be the reincarnation of one of the Messianic prophets, or, they thought, the Messiah himself. The classic answer given to these queries seemed so important that all four of the evangelists record it. He gave them his self-definition in the words of Isaiah, the greatest of the Old Testament prophets, "I am the voice of one crying in the wilderness, make straight the way of the Lord" (Isaiah 40: 3). This quotation does more than explain his own ministry. It holds clear implications for all who preach the good word of salvation. Every true preacher is "The Voice of One . . ."

"THE VOICE OF ONE . . ."

"THE VOICE"

The Greek word translated voice is *phone*, the source of the word commonly used in our language for instruments of sound. Isaiah was conscious of being the instrument, the phone through which God spoke. He saw, as God gave him vision, the end of captivity for Israel and the march of his people across the deserts from Babylon to Jerusalem. The very hills seemed to be pushed into the valley as by some giant bulldozer, to smooth the way; and all the physical barriers melted into a straight, level highway to the homeland. He was given eyes to see far beyond the narrow limitations of his age so that all humanity, without regard for race or nationality, seemed to be travelling that same highway. "All flesh," he proclaimed, "shall see it together."

In John the Baptist all this imagery became concrete. The time for release from captivity of mind and soul was now at hand. Redemption from the bondage of sin and power for righteous living were now to be available. John almost alone in all his generation was enough in tune with God to see this new hope for Israel and the world. He gathered up all the dreams of all the prophets of his nation in one great proclamation, "Behold the Lamb of God that taketh away the sin of the world!" And so fully did he speak for God that the very skies echoed with support for his testimony, "This is my beloved son: hear him." This humble man became the phone through which God spoke while learned leaders of Israel were dumb.

"Only a voice" was the priceless claim of John. "Humility is the habit of taking self out of the center and putting God there" writes Dr. J. Henry Harms (*God in My Life*, p. 27). Surely this was the habit most characteristic of John. The attitude of John to Jesus enforces this picture of complete consecration, of utter humility. His tempters said to him, "Him whom thou hast baptized has become greater than thee." He answered without hesitation, "He who is come is greater, the latchet of whose shoes I am not worthy to unloose." John did more than introduce Jesus, he sent his own disciples to follow Him. The crowds that had flocked out by the Jordan to hear him were dismissed to Jesus. Only a preacher who has known popularity can fully appreciate this renunciation.

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"I am the Voice of One . . .," said John—just the humble instrument for God's use, the phone through which God speaks. The preacher of 1944 cannot have a higher ideal. To preachers of this spirit, men who have given their talents fully into the service of God, the world is ready to give a listening ear. The humility of John was not passive but active. It was built on intimate knowledge of God found through the patient study of the Scriptures. He knew the discipline of long periods of communion and meditation with God. The roots of his understanding may well go back to that pious home of Zacharias and Elizabeth that nurtured him in his childhood.

Humility makes a man flexible to God's will and pride distorts both the understanding of God and the expression of His word. It is an abiding temptation for the preacher to be too satisfied with himself. His congregation seems to be in continual conspiracy to make him complacent about his sermons. Soon or late this pride will show in his preaching. Some years ago a girl in her teens was taken by her father to hear a well-advertised English preacher. After the service she had little to say about the sermon, until prodded for her impression she offered this perfectly devastating comment, "He didn't just hate himself, did he?" Dr. John Baillie, in his *Invitation to Pilgrimage*, p. 54, places pride as the basic sin and incidentally cites one brother whose humility was only skin deep. Said this Uriah Heep of the pulpit, "I have never lost the child-like humility which characterizes all truly great men." God cannot speak through proud men.

The disciplines of the study of God's Word, of prayer, praise and thanksgiving, must not be neglected in the personal life of the Christian preacher. Whatever else he is or is not, his fitness for his calling begins and ends in humble consecration. He should be ready to make personal application of these four lines from Godfrey Thring's hymn,

"All we have to offer,
All we hope to be,
Body, soul and spirit
All we yield to Thee."

"THE VOICE OF ONE . . . "

"THE VOICE OF ONE . . . "

"Of one" are words supplied for the purpose of translation. They suggest that John the Baptist was a personality. He did not lose his unique character as a person when he became the instrument of God. Voices apart from personality awe and mystify. They are not God's normal means of revelation. "The Word became flesh and dwelt among us" has peculiar reference to Christ; but also it has general application to the whole plan of God's revelation. God's word was incarnated in John.

John the Baptist was a personality indeed. He was no reed shaken by the wind, no courtier licking the boots of his betters. He was rugged, ascetic, uncompromising, completely honest. He was master of word and phrase, austere in his judgments, stabbing the consciences of his hearers awake. Curiosity may have brought many to hear him, but they remained to repent, crying "What shall we do?"

Very different was John from his cousin Jesus. Yet John was no less in the plan of God. Men who fill our pulpits in these later days must be themselves, their best selves, and not imitations however good the pattern. It will be the policy of my department to preserve individuality. We must not build our preachers on any assembly line, so monotonously alike that spare parts might be interchangeable. There is room in our church for queer fellows, cut to no ordinary pattern, Abraham Lincolns of the pulpit. There is also room for men so normal that they would be unnoticed in a Rotary convention. God has a place in his plan for every one He calls. There is a place for men as different as John with his uncut hair, his camel's hair mantle, and his unappetizing diet of locusts and wild honey; only let them be humble before God and sensitive to his voice.

THE VOICE OF JUDGMENT

There was no note of groundless optimism in the preaching of John. He had been living too close to God's holiness to find easy excuse for the sins of Israel, and too close to God's power to be afraid of any man. His voice cut like a surgeon's knife. He possessed the combination of clear-eyed diagnosis and fearless speech that promises no preacher an easy path to glory. For John, it led to martyrdom.

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John preached for a verdict. His sermons did not end with the Pax, but with his congregation surging around his rough-hewn, rocky pulpit crying, "What shall we do?" He had the answers. For all of them it was, "Repent and restore." "If you have two coats, give one of them to some one who has no coat." To the publicans, "Do not make the people pay more taxes than is right." To the soldiers, "Do violence to no man, neither accuse any falsely, and be content with your wages." Crowds of repentant people, representing every class in society were baptized as a symbol of their forgiveness. The ethical issue of his preaching is incontestable. He shook men loose from their smug self-righteousness by violent means. His voice rang with prophetic authority. No wonder they thought him Elijah come to life again.

It takes a John the Baptist to preach John the Baptist's sermons. But our modern preaching could do with more of his prophetic power. The analysis of our world situation has not changed. Sin is still the major factor in human unhappiness. Repentance is still the prerequisite to redemption. The preacher who lulls his congregation to sleep with any easy doctrine of sin never speaks for God.

In our times the preacher must understand the destructive power of sin in society as well as in personal life. The voice of God speaks to nations and classes as well as to men. It steadfastly insists, "Righteousness exalteth a nation and sin is a reproach to any people" (Proverbs 14: 34). God has a message for the nations and until they repent of their share in the sin that breeds war, there can be no just, durable peace. The prophets of old knew not inhibitions with regard to pronouncing judgments upon the nations.

The power of the Christian preacher has increased with his understanding of the Cross. John, too, has some sense of its meaning when he declared, "Behold the Lamb of God that taketh away the sin of the world!" If we understand the Cross we know the depths to which human sin can go and the distance God's grace will stoop to redeem. The Cross must be in the very center of any message of judgment upon man or society. If it is there, we will have preaching with power. When John Wes-

"THE VOICE OF ONE . . . "

ley went to Newcastle he was shocked to see and hear the evidences of the moral degeneration of the miners and their families. Even the children spoke with oaths too vile to repeat. As did John the Baptist, he preached out in the fields and the people flocked out of the city to hear him. Listen to the text he chose for his sermon to such a people, "He was wounded for our transgressions, He was bruised for our iniquities and the chastisement of our peace was upon Him" (Isaiah 53: 5). When he was through preaching the people clung to his hands and even to his clothes, their hearts softened in repentance, and Newcastle was made over.

Our Lutheran Church was born in revolution against the Roman doctrines of work, righteousness and a totalitarian Church. There has been a healthy fear in the heart of our preachers lest in preaching judgments they deny their evangelical tradition. Few of our preachers have offered a social gospel to the world. In this they have done well, but to avoid the social implications of the gospel is to preach the heresy of other-worldliness. Certainly the first emphasis of the Christian preacher must be on the saving of the individual. Certainly the saving of society is absolutely dependent on enough saved persons to leaven it. But there are social and civic forms that are favorable to Christianity and there are other social forms that are hostile to it. There are philosophies of government like that of totalitarianism that are the deadly enemies of Christian truth and life. I am reminded that among the heroes of this present war, none receive wider acclaim from Christian leaders than Lutheran pastors like Niemoller of Germany, Munk, the martyr of Denmark, and Bishop Berggrav of Norway. They have been more true to the real Lutheran tradition than those who have run from the blitz of global war into their bomb-shelters of other-worldliness.

We must have no preaching during this war like that described in *Preachers Present Arms*. But when I hear a sermon in these times that shows no consciousness of the burning issues of the day, I am reminded of a recent newspaper item about a man living in the Berlin Mountain less than thirty miles from Albany, the capital of New York State, who was recently arrested as a draft-dodger. He affirmed honestly that he had not heard there

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was a war. Policies of the nation that produce division, hatred and strife in the human family—nationalism, racism, classism, secularism, and all the isms, must be subjected to the light of the spirit and teaching of Christ. The mantle of John the Baptist will not fall upon those who attempt to preach Christ in a vacuum.

Men and nations have at least two questions to ask of the Christian preacher and both deserve an answer. First, they will respond to the gospel with the basic question, "What must I do to be saved?" Then they will ask, "Being saved, what must I do?" The emphasis is rightly placed upon the first, but the preacher cannot leave entirely to the intuition of his people the answer to the second question. Prophetic preaching must be not only convincing, but positive, concrete and directive. Prophetic preaching must voice not only the Gospel to the individual, but also, it must help to create a conscience for society. The world is waiting for the voice that will warn and win it to the way of God and the forgiving love of God.

THE VOICE OF EMOTION

"All true preaching begins with a lump in the throat, a catch in the breath, a sudden flash of insight, a new vision." So writes John Edgar Park in his *Beecher Lectures*. The voice of John was full of the vibrating over-tones of emotion. Dr. Park continues, "The manufacturer of imitation pearls says, 'Go to now, I will make a pearl,' and lo! he has an imitation pearl, but it is when the currents and tides of the ocean are about them that true pearls are born" (*The Miracle of Preaching*, by John Edgar Park, p. 11). There was nothing imitation about the preaching of John. It was the overflow of God in his heart.

What stirring emotions must have run through every fiber of his being when John looked into the eyes of Jesus standing among his hearers on the banks of the Jordan. It was with no cold student voice that he proclaimed Him the Messiah. As he turned from Him to the sin-bound sons of Israel standing before him, the resonance of pity must have sounded in his voice even as he declared the judgments of God upon them. Somehow he made them feel how much he wanted them to find peace for their guilty consciences.

"THE VOICE OF ONE . . ."

My own heart warms as I remember sermons that my father preached. His was a life of scholarly interests entirely spent in the atmosphere of books and classic halls. After over fifty years of active ministry, at the age of seventy-eight, he was still vigorous enough to preach with power of the saving love of Christ. Often as a lad I felt somewhat embarrassed at the depth of his emotion when he spoke of Jesus. As I grew older the catch in his voice and the faint glisten of tears in his eyes awoke an answering response in my own heart. No false dramatics, no glycerine tears, but the sign of a great passion for souls was there. There can be no great preaching without it.

"He preaches to the times who preaches comfort to broken hearts," was the comment of Joseph Parker; and Ian Maclaren wrote, "If I had my ministry to live over again I would preach more comfort." If John the Baptist shook men loose from their pride and put the fear of God in their hearts, he also wooed them to an humble confession of their sins and the hope of forgiveness. He helped those tradition-bound Jews to see, if only for a moment, something of that which he saw in Jesus. For many of his countrymen he found peace. The comfort he preached was no denial of the realities. It was strength found in the realized presence of the Christ.

No preacher in these times ever faces a congregation without the presence of some family touched by war's devastating hand. How they long for the certainty of the resurrection! They will not find comfort in any reasoned logic as to immortality. No sermon can calm their troubled hearts where the vibrant overtones of sympathy and certainty are absent. The voice requires as its sounding-box the entire being of the preacher. It must shout its paean of victory in the very door of the tomb, "Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I Corinthians 15: 55-57).

The world is waiting to hear the note of love in the voice of the preacher, the winsome note of passion for souls. Without it a man may be a great essayist and even a great lecturer, but never a great preacher.

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" 'Tis not enough that what you say is true.
To make us feel it, you must feel it too.
Show yourself warm, and that will warmth impart
To every hearer's sympathizing heart."

(*The Ambassador*, Lindemann, p. 150)

THE VOICE OF CLARITY

"Many preachers take the simplicity of the Gospel and translate it into unsearchable rhetoric" said one critic. It was not so with John. He spoke the language of the people. When he spoke of their faults, he was devastating in his clarity. When he proclaimed Jesus, no one misunderstood him. When he faced Herod, he declared his sin in words that had no double meanings.

Our own Martin Luther possessed many of the admirable qualities of John. He too was "the voice of one. . . ." He was a unique personality, carefully chosen of God for his place in history. He was a student, respected, even by his enemies, for his learning. But with all his theological attainments, the common people heard him gladly. In his *Table-Talk*, he has much to say about adapting sermons to the ability of his hearers. In a typical passage he says, "I would not have preachers in their sermons use Hebrew, Greek or foreign languages, for in the church we ought to speak as we use to do at home, the plain mother tongue, which everyone is acquainted with. . . . Dr. Staupitz is a very learned man, yet he is a very irksome preacher, and the people had rather hear a plain brother preach, that delivers his words simply to their understanding" (Luther's *Table-Talk*, translated by Wm. Hazlitt, p. 228).

The common sense philosophy of Ruskin has something to say to every generation. He wrote, "The greatest thing a human soul ever does in this world is to see something and tell what he saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one." His point is well taken. The test of a man's artistic soul is in his ability to express it so that it can be clearly understood. To put it another way, cloudy preaching is the evidence of confused think-

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ing. A man has no theology worth having, if he cannot learn to preach it.

The sermons of Jesus were models of clarity. The common people were so accustomed to hearing without understanding that they were attracted to the Man of Galilee who talked their language. John the Baptist, too, did not speak "as the Scribes and Pharisees." Even his enemies heard and understood him, but not gladly. "The voice of one . . .," called by the Holy Spirit, does not waste its powers on vain repetitions. It speaks clearly for a verdict.

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The voice of John carried a God-given message, a message of pure grace. The speculations of the unaided human mind could never have arrived at such a word for the world. The trial and error methods of science could not discover Jesus Christ. Liberal theology in our times has played with the thought that men by searching could find God. It has been a prodigal, wandering in far countries, living on synthetic husks. The realities of the times have driven many wanderers back to the Father's house. The new-orthodoxy is claiming Protestantism today. Our theologians are speaking its language even when they retain some mental reservations. The heart of this reformed faith can be packed into one sentence by John Baillie of Edinburgh, in his *Invitation to Pilgrimage*, p. 9, "Faith is not an achievement, it is a gift."

To Lutherans, the present trend of theology is wholly a satisfaction. We must not, however, become smug about it. There is much well-founded criticism of our tendency to a mystical other-worldliness. However, the distinction between reason and revelation has always been basic to our faith. The thinking of Luther was clear on this point. A typical quotation comes from one of his sermons, "When it comes to the knowledge of how one may stand before God and attain to eternal life, that is truly not to be achieved by our work or power, nor to originate in our brain. In other things, those pertaining to this temporal life, you may advance the teachings of reason; you may invent ideas of your own. But in spiritual matters, human reasoning cer-

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tainly is not in order; other intelligence, other skill and power are requisite here—something to be granted by God Himself and revealed through His Word" (*Epistle Sermon*, Twelfth Sunday after Trinity, Lenker Edition, Vol. IX, 12, 13, quoted in *A Compend of Luther's Theology*, by Hugh Thomson Kerr, p. 3).

The application of this emphasis on grace to preaching is admirably made by Herbert H. Farmer in his little volume, *The Servant of the Word*. He speaks of "the sheerly objective, historical and underived givenness of the Christian revelation" (p. 17). John the Baptist introduced historical events and played his part in them. They are events dated on our calendars and written into our histories. They even find place on our maps with definite geographical significance. They are not only beyond the limits of human achievement—they are beyond purely human comprehension; and reason has constantly sought to dispose of them as "foolishness" and "a stumbling-block." Christianity is a revealed religion, a religion of God's grace.

The proclamation of the Gospel is essential to its historical character. The great commission of Jesus was no arbitrary command. If the Gospel was to reach every creature, it has to be preached. "Go ye . . . preach," is not a postscript to the Gospel, it is an essential implication of the Gospel. "The voice of one. . . ." John the Baptist was first in a long chain of witnesses preaching Christ in every generation. Peter winning his three thousand on Pentecost; Paul founding churches in the strategic points of the Roman Empire; Origen, Chrysostom, Ambrose, Augustine, Huss, Luther, Knox, Wesley, on down to the last preacher who won Christ's verdict in a man's soul—all these are within the plan of God for the saving of the world. Paul understood this when he wrote to his young disciple, Timothy, "The things that thou hast heard from me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (II Timothy 2: 2).

All this has meaning for us. It establishes the vital relationship between the department of practical theology and the other departments of theological learning. There is no room for the study of truth for truth's sake in our divinity schools. Systematic theology, liturgies, Biblical exegesis, church history and all

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the related concerns of the student become more than absorbing interests of either a curious mind or a truth loving heart. They become spiritual dynamic, demanding expression.

Christian truth is not a static thing. It is alive, struggling to burst its shell and growing by the power within it. When emphasis is lessened on witnessing, on preaching the Word, theology begins to lose its vitality. The flowing currents of speech are required to keep the body of Christian doctrine from stagnation. We deal with revealed truth. We must have it to preach it. We must preach it to have it. The efforts of the department of practical theology to produce preachers are entirely dependent on the character of the doctrinal content with which the students come to the department. John the Baptist knew what to preach before he learned how to preach.

IN CONCLUSION

We have noted some of the requirements of good preaching as implied in the preaching ministry of John the Baptist. His God-awareness, his selflessness, his Christ-dedicated personality, his stern judgment of sin, his comforting message of forgiving love and his clarity of expression—these by no means exhaust the catalog of qualities important to the preaching of Christ in every age. All that a man knows, all his experience, particularly experience in pastoral service, every book he reads, every friend he makes, all a man is, determine his preaching. The techniques of preaching will not make a great preacher. Unless he has turned his mind and heart to the Spirit of God, unless there is a clear channel of reception for God's graceful revelation in Christ, his voice can only distort God's Word. The world will listen to "the voice of one . . ." in whose tones it can recognize God. I invite you to fellowship, without administration and faculty, in the task of providing preachers who know what and how to preach for an era in history that needs them desperately. It is our prayer that each graduate of our institution may be "the voice of one . . ." through whom God may speak with saving, comforting power. "He that is least in the kingdom of heaven is greater than John" (Matthew 11: 11).

Universal Compulsory Military Training in Peacetime*

I

By PAUL H. BOWMAN

THE Seventy-ninth Congress has on its docket of legislation one or more bills dealing with the problem of compulsory military training. The best known of these bills is the May Bill which bears the number H.R. 3947.

This Bill proposes to establish a national system under which at least one year of military or naval training will be required of every able-bodied male citizen in the United States. This movement has been endorsed by many influential agencies in the country including the Army and Navy. President Roosevelt is urging such legislation and has promised Congress a special message on the subject. We are, therefore, approaching a day of decision which could lead to a complete reversal of American policy and tradition on this question. The issue to be decided is very clear: Shall the United States of America establish a system of universal compulsory military training as a permanent policy?

This question represents a national dilemma which is far from simple. Every American citizen wants to assume that the Government is honest and sincere in a matter so vital to our national

* Undoubtedly this was the most important subject discussed during the week of meetings held by some ten educational associations and groups at Atlantic City January 8-12, 1945. On the program of the National Commission on Christian Higher Education were two brief addresses on this subject which made a great impression on the audience. Unanimously the representatives of the church-related colleges voted to urge Congress to "postpone decision on the matter of compulsory peacetime military training until the war is over and the shape of the peace is clear; and that in the meantime Congress create a commission broadly representative of education, religion, industry, the Army, the Navy, and others, to study the best ways in which national security can be achieved without injury to democratic ideals, and to report back to Congress." Dr. Bowman is president of Bridgewater College, Va., and Dr. Parker is president of Hanover College, Indiana.

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life. The Association of American Colleges is eager to bring to the issue the greatest intelligence of which its membership is capable and to consider the proposal in the spirit of candor and in complete devotion to our national welfare.

The institutions which we represent in this section of the Association are devoted to two important convictions in education, viz., the faith that liberal education is the basis of sound leadership in democracy, and to the proposition that spiritual and moral values are indispensable to a vigorous and abiding civilization. Since the details of the proposed system have not yet been disclosed our reaction must necessarily be confined to the bill itself, to the general principle upon which the system rests, and to the manner in which it may affect the objectives which our colleges seek to serve. I desire to present against this background four brief considerations.

First: The experience of European nations for the last two hundred years is in sharp disagreement with the premise upon which the May Bill is based. The statement that the experience of World War II "conclusively establishes the fact that the lack of universal military training in the United States has resulted in unnecessary wars" is open to serious question. It is equally erroneous for Congressman May to insist that the lack of such a system has led to the "needless sacrifice of human life, the dissipation of national wealth, the useless disruption of the social and economic fabric of the nation, and has caused international discord and interracial misunderstandings."

This statement which appears in Section 2 of the Bill is without factual support and is lacking in genuine perspective. It forces upon us a degree of mistrust of the efficiency and intelligence with which the question is being approached by members of congress.

It would be nearer the truth to say that the system of compulsory military training adopted by France in 1793, by Prussia in 1807, by Japan in 1873, and by every important nation in Europe except Great Britain, between 1875 and 1914, had engendered such international fear, suspicion and strife among the nations of Europe that security and peace for either Europe or the rest of the world has become impossible. If universal compulsory military training is a guarantee of peace and order then Europe

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should have been the most peaceful and the most orderly place on earth during the last half century.

Second: As representatives of liberal education, we can scarcely avoid misgivings with reference to any system of universal training under the direction of military authorities. The system will undoubtedly reflect the "army and navy mentality" in education and neither we nor the country at large are ready to subscribe to the view that the only sound pattern of education is that of the military authorities. One year is a short span in human life. It is too short to improve the health of the nation materially by whatever method we may apply after a boy is eighteen years of age. It is too short and too late to provide the discipline which the American home has failed to provide. It is too short to atone for the deficiencies of four years of secondary education. But it is long enough to channel the lives of millions of men away from liberal studies which are generally conceded to be the best preparation for professional progress and leadership. It is long enough to regiment young boys in the routine of a military system and thereby enfeeble them for life in a free society. There is in the system a potential threat to an adequate leadership in our great peacetime professions such as medicine, the ministry, and education.

Third: The Christian element in education is always endangered under any system of coercion. The worth of a human being and the necessary freedom to develop the powers of his mind and soul are basic to the Christian conception of life and education. These ideas are the spiritual and religious concepts which feed democracy and they cannot long survive in the atmosphere of compulsion. The Christian principle of life may accept conscription in a time of national crisis, but universal conscription as a permanent peacetime policy is quite another issue. It is not clear that we can long cherish the idea of compulsion as a policy of government and yet preserve the values to which America has so long been committed. It is also impossible to forecast what effect this system would have on our democratic institutions. No nation in history has, to my knowledge, been able to escape the evils of militarism which have always accompanied universal military training.

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Fourth: If we brush aside these considerations and grant the necessity and desirability of universal military training, we must still challenge the wisdom of inaugurating such a system at a time like this.

From the national point of view we are involved in a long and desperate war. The American people have already yielded many of their peacetime liberties on account of the national emergency. They have done this with a high degree of loyalty, sympathy, and understanding. But there is anxiety about our return to freedom after the war is over. There are fears of totalitarianism in government and of dictatorial ambitions on the part of some public officials. Many thoughtful citizens see patterns of life emerging here which are suggestive of the early days of Naziism and Fascism in Europe. These fears may not be well founded but they are nevertheless genuine and they tend to disrupt our national unity. The adoption of a compulsory system of military training, planned and administered by the Army and Navy and extended as a permanent policy to the years of peace beyond the war, will increase these fears and suspicions at home and divide the public mind in a time when national unity is imperative to our efforts in both war and peace.

The international situation could scarcely be more unfavorable than now for a movement such as this. We have joined other nations in promising to the nations of the world a reduction in the burden of armaments. We have promised freedom from fear of military might. We are pledged as a nation to international peace and to the necessary world organization to guarantee that peace to all nations. We can scarcely advocate peace and reduction of armaments for other nations and at the same time plan on an unprecedented scale for participation in war ourselves. The establishment of a policy of universal compulsory military training would make our proposals toward peace and order in the world appear hypocritical and would thwart our leadership in a world which is in desperate need of the best America can give.

If ever there are hours of destiny for the human race, it seems to me, that this must be one of those hours. If ever there was a time in history when it was important that the American people

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move in right directions, it seems to me that this is one of those times.

God give us wisdom! God give us courage!

II

By ALBERT G. PARKER, JR.

The thoughts which I have about universal military training in peacetime I hold as a free citizen and not as President of a Church College.

In the ten minutes allotted for these remarks I can try to make only three main points. The first point is that we should have no Congressional action until we have a comprehensive plan of training and education both for an adequate national defense and for an adequate peace-making. This plan may possibly include universal military training, but it is more likely to be found unnecessary in an adequate comprehensive plan.

I share the fear of many that the American people are in danger of being deprived again of the peace that should be established after this war. We were deprived of peace after the first World War by inadequate national leadership. The fact that universal military training is practically the only proposal set forth now—sometimes with irrelevant sidelines attached—demonstrates the inadequacy of our national leaders to understand all that is needed to maintain peace. By national leaders I do not mean one man nor a score of men, but all the hundreds, even thousands, of men who are helping in various ways to formulate national policies.

With the coming of Selective Service we were told that men would be trained for war and trained for peace. The training for peace has not materialized. Under the pressure of war's demands we can perhaps excuse, during the war, the lack of training for peace; but now that we begin to consider post-war peacetime plans, and only universal military training is proposed, we have reason to rebel and to question the adequacy of our leadership.

If we need millions trained for defense, there is equal need of millions educated for peace. To establish and maintain peace throughout the world, America would be better prepared in the

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future—and peace-making is a task with a long future—if we would now plan to send thousands upon thousands of young citizens, carefully chosen, to live and study in other lands until they know what other peoples are thinking and what their problems are. We need the value of the understanding of America that this will bring to other peoples as they learn the spirit of America by actual contact with well-educated Americans. We also need millions educated in this land to understand foreign cultures and the problems of other nations, so that there will be a strong public opinion here in America to sustain a policy of wise foreign relations. We haven't the people trained now in America for establishing a peace. Too few of our thousands of national leaders have had any contact or training that they may understand thoroughly the problems of other peoples which must be solved along with our own problems if a peace is to be maintained. Too many people in America have studied only vocational courses so that they are ill prepared to understand the issues which must be solved with knowledge and understanding.

We can have this training for peace at a fraction of the cost of universal military training. The American people will again be betrayed by their elected leadership or they will become the victims of a poorly enlightened public opinion if our nation does not plan to spend as much money and national effort to train a citizenry which will be able to build and sustain a wise peace as we spend for national defense.

We must have, of course, an adequate national defense. But universal military training is not adequate national defense. It would be useless without the scientists to develop new fighting tools. It would be useless without the skilled leadership that must be prepared by many years of education. It would be useless without the many kinds of skill that are necessary to wage modern war. It would be useless without doctors, nurses, dentists, scientists, officers with scientific education, and other officers with education in economics, psychology, language and many other subjects. Universal military training alone could easily become a sleeping potion to our nation. With universal military training our nation would be in danger of thinking that it had adequate defense while it lacked the more essential skills which

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come only through years of education, and which cannot be supplied on the spur of the moment. If we are adequately supplied with all the types of educated leadership that we need, it is quite likely that we would find that universal military training is not necessary. We may find that a limited number of men for that type of training is sufficient, and that these could be secured by voluntary enlistment.

We are not ready for any action of the Congress until the whole problem of the training for peace is faced, as well as the training for national defense. Each requires several types of training and education. All this should be thoroughly discussed and the policy of the nation embodied in one comprehensive act of Congress. Only in this way can the people of America have confidence that adequate action is being taken, both for defense and the establishment of peace.

This is not a matter of the War and Navy Departments only. Other departments of our government are concerned. It is not a matter for the military affairs committees of the Houses of Congress only. A wider base of action is necessary to formulate a comprehensive policy for defense and peace.

There are two more points I wish to make. The first is that we are dealing with a most serious matter. It is no trifling matter to be tossing around a whole year in the early life of every boy. This nation has never taken such a drastic action outside of the necessity of war. This nation has not touched any other group of its citizens in so drastic a way. Other groups are organized to protect themselves. The boys of America are not organized and they should not be made victims of ill-considered or hasty action. The age suggested for military service is a most formative age. It is the age when a boy's philosophy of life is forming, when his adult values are being set, when he is getting started in a life work or when he is entering the course of study for a profession or other skilled leadership. The more ambitious boys, on whose leadership our nation must depend for its place in the world, have years of study ahead of them and they do not wish to be delayed needlessly for a year. Already our youth are at too advanced an age when they are economically prepared for marriage and the establishing of a home. The direction of inter-

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est which a year of military training would give to many boys would be decidedly harmful; their interest could turn easily to war-making instead of to peace-making, to a secular view of life instead of to a spiritual view, to a purely vocational view instead of to a cultural view, to a view of government control of life instead of to a view of individual enterprise. The possible harmful effects appear to many of us to outweigh by a large margin the possible advantageous effects. There has to be a compelling case to justify so drastic an action as to take a year, without recourse, from every boy's life.

The final point I wish to make is that such a step toward government control of life has most serious implications. The idea of national compulsion is one that is repugnant to free Americans. America has accepted selective service because most people have been convinced of its necessity during war. Labor has been unwilling to have its freedom limited even in wartime by a national service act. Until the American people and the boys themselves are convinced that universal military training is a national necessity it will do violence to their spirits to have this compulsion. Many of our ablest and most ambitious boys would enter life as adults with a feeling of frustration and resentment against the Government, if they are delayed in their preparation for life work by Government compulsion which they regard as unnecessary.

All the interest groups and all the people of America had better be aware that Government compulsion once applied to one group of people is not going to be limited to that one group for long. After ten years of universal military training we would have ten million voters who had started their mature life under Government compulsion, whose first experience away from their childhood home was one of having the Government tell them what to do, having the Government pay them and feed and clothe them. These millions of voters would be somewhat conditioned to Government compulsion and control. Many might resent it for themselves but still be very ready to have it applied to others, just as now there appears to be other groups who resist Government control for themselves but are quite willing to have it applied to the unorganized boys of America. Business, farming, labor, medicine, education and the press would all have to expect

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an increasing Government control as the number of men grows who have taken their turn of Government compulsion. The principle of Government compulsion once invoked outside of clear military necessity will not stay limited to this group of unorganized boys. We can expect nothing else than that these boys will grow up and will extend the application of this principle of Government control until our freedom has been lost.

To summarize: We need a comprehensive plan for defense and for peace; a plan which provides for all the manifold types of training and education which are needed for defense and the maintenance of peace; a plan which uses the interests, abilities and ambitions of each boy in a field for which he is qualified, and which preserves as far as possible the principle of individual choice. Only such a plan can deserve and have the whole-hearted support of the American people.

Resolutions on Peacetime Military Conscription Passed by Educational Agencies in Annual Meetings Held at Atlantic City.

ASSOCIATION OF BAPTIST EDUCATIONAL INSTITUTIONS, January 9, 1945

Resolved, That the presidents and representatives of Baptist Schools, Colleges and Seminaries, attending the mid-winter conference of the Association of Baptist Educational Institutions in Atlantic City, New Jersey, on January 9th, do hereby go on record as being opposed to national legislation at this time for peacetime military training. This action is taken at this time because it is the opinion of this assembly that legislation on this subject ought to be delayed until the post-war scene is more clearly in sight.

NATIONAL ASSOCIATION OF SCHOOLS AND COLLEGES OF THE METHODIST CHURCH, January 9, 1945

Resolved, That the National Association of Schools and Colleges of the Methodist Church is opposed to the enactment of any law by the United States Congress during wartime which would establish compulsory universal military conscription for peacetime. We request that action on this subject be delayed at least until the war is over since we do not know what the nature of the peace will be; nor can we know now the measure of military needs which will confront the country when peace shall have been re-established.

Resolved, That copies of this resolution be sent to the President of the United States, to the Secretaries of War and Navy, and to the chairmen of the Military and Naval Affairs Committees of the House and Senate of the United States Congress.

NATIONAL LUTHERAN EDUCATIONAL CONFERENCE, January 9, 1945

Resolved, That the National Lutheran Educational Conference urges upon the President and Congress the postponement of all

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measures looking towards the adoption of universal conscription until after the conclusion of the war.

PRESBYTERIAN COLLEGE UNION, January 9, 1945

Resolved, That the members of Congress be earnestly urged not to pass a law providing for peacetime compulsory military training while the war is on, but to delay consideration of the matter until the war is over for these reasons:

(1) Because the present Selective Service Act is effective for six months after the duration of the war.

(2) Because the millions of American men and women now in active service have a right to a voice on such an important change in national policy;

(3) Because only after the war is over and the nature of the peace is more clearly indicated will it be possible to establish wise policies looking towards national defense and the preservation of peace; and

Be It Further Resolved, That we recommend that no Congressional action be taken until a comprehensive plan can be formulated for the training and education of the youth of America in the knowledge and skills necessary for the maintenance of peace as well as in the knowledge and skills necessary for adequate national defense; and that the program should be formulated after study and conference by educational and religious leaders as well as by members of the Military Affairs Committees of the two Houses of Congress and other Governmental agencies necessarily involved in such a program.

ASSOCIATION OF FRIENDS COLLEGES, Jan. 10, 1945

Resolved, That the Association of Friends Colleges, in session at Atlantic City, N. J., on January 10, 1945, records its uncompromising opposition to the adoption of peacetime conscription and instructs its secretary to make this action known to the President of the United States, the Secretaries of State, War, and Navy, and the appropriate committees of Congress.

COUNCIL OF CHURCH BOARDS OF EDUCATION, January 10, 1945

Resolved, That the Council of Church Boards of Education urges the postponement of the decision on legislation for peace-
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time conscription by the National Congress until after the close of hostilities; and that copies of this resolution be transmitted to the President of the United States and to the appropriate committees of Congress.

NATIONAL COMMISSION ON CHRISTIAN HIGHER EDUCATION, January 10, 1945

WHEREAS, The Selective Service Act is adequate to provide trained manpower during the present war emergency; and

WHEREAS, The shape of our foreign policy and future military needs is still indefinite; and

WHEREAS, There is insufficient evidence that the proposed plan of a year of compulsory military training is the only satisfactory method of achieving the end of preparedness;

Therefore, Be It Resolved, That the Commission on Christian Higher Education of the Association of American Colleges urges that Congress postpone decision on the matter of compulsory peacetime military training until the war is over and the shape of the peace is clear; and,

That in the meantime Congress create a commission broadly representative of education, religion, industry, the Army, the Navy, and others, to study the best ways in which national security can be achieved without injury to democratic ideals, and to report back to Congress.

ASSOCIATION OF AMERICAN COLLEGES, January 11, 1945

1. The Association of American Colleges recommends to Congress that the present Selective Service Act be continued and amended to cover all emergencies that may arise until the restoration of peace and the return of our armed forces.

2. We believe in and pledge ourselves to full cooperation in maintaining a program of adequate military defense. If circumstances should develop which make necessary for this purpose the adoption of a program of compulsory military training in time of peace, the details of such a program should be given more careful and extended study than is now possible. Such a program, requiring some form of national service for all citizens in certain age groups, might well provide for training at different levels requiring different lengths of time. It seems clear that the in-

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creasing mechanization of war will make inventiveness, technological efficiency, and economic power more important than military training as conceived by present-day military authorities. Machine power will be more important than man power, and trained minds may be more important than trained bodies. Mere numbers may be far less important than the specialized abilities which colleges, universities, and institutes of technology are fitted to produce.

3. We believe that universal compulsory military training at any time can be justified only on grounds of national defense.

(a) As a health program it is inadequate and the sacrifices demanded are out of all proportion to its benefits.

(b) As an educational program it contains menacing possibilities; indoctrination, its traditional method of wholesale teaching, conditions its trainees to accept what is taught and not to ask questions, and might readily become a dangerous political weapon with us, as has been true in other countries.

(c) The proposal that military training be used as an agency for developing discipline and moral qualities is based on the unjustifiable assumption that the home and educational and religious institutions have largely failed in their responsibilities and are inadequate to the demands of the future.

4. We believe it would be unfortunate to make an issue at the present time of the question of compulsory military training in time of peace. Such an issue will be raised if either of the bills which have been introduced in Congress (Gurney-Wadsworth Bill—HR 1806, or May Bill—HR 3947) is recommended by the Senate and House Committees for adoption.

We urge the indefinite postponement of voting on these or any similar bills for the following reasons:

(a) The provisions of these bills are not related to any of the problems involved in carrying on the war to a successful end.

(b) It is impossible to determine at this time what an adequate program of national defense will require after peace has been restored. The purpose of any military program should be to make effective the foreign policy of the nation. Important sections of the foreign policy we are likely to follow in the years immediately ahead are still undetermined. No one

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knows at this time what will be the nature of the peace nor what our commitments and responsibilities will be under its provisions.

We believe that some form of international organization is necessary to establish procedures for the peaceful settlement of disputes between nations after military victory has been won. We urge Congress immediately to take whatever action may be necessary to establish such an organization now and that the organization include arrangements to maintain a United Nations Military force promptly available to suppress any attempt at military aggression. Our Government should make it clear to all other nations that we regard military aggression wherever it occurs as a menace to the security and best interests of the United States and that we commit ourselves permanently to a policy of cooperating with other nations in preventing or suppressing military aggression by force.

The adoption now by the United States of a program of peacetime universal military training would imply a lack of trust in the effectiveness of the plans now being formulated to prevent aggression by international cooperation, and would inevitably lead to the conviction on the part of other nations that we already regard these efforts as doomed to failure. Other nations, especially those of Central and South America, following our example, would undoubtedly adopt similar programs of universal military training; we would be lending our influence as a nation to strengthen rather than weaken world confidence in militarism.

(c) There has not been sufficient discussion of alternate plans. Before any program of peacetime conscription is adopted a more thorough study than has yet been conducted should be made of such possibilities as the establishment of more officers' training schools for Army and Navy, more inducements for volunteers, expanded programs for R.O.T.C., National Guard, summer camps, etc.

(d) The nearly thirteen million men and women now in the armed forces should not be deprived of the normal opportunity to take part in discussions leading to sound public opinion, as would be the case if Congress at this time should take action regarding so important a matter affecting the long future of our country.

A Letter from the White House

THE WHITE HOUSE
WASHINGTON

January 25, 1945

My dear Mr. Wickey:

Your telegram of January tenth, embodying the resolution adopted by the Council of Church Boards of Education, has been received.

May I assure you that your interest in making available to the President this expression of the views of your member Boards on Post-War Conscription is appreciated. In connection with this subject, I want to explain that Universal Military Training, as we visualize it, is calculated to give one year of training to our citizens in time of peace to defend their nation. By this means, the necessity of maintaining a large standing Army is avoided but we will have the capability of mobilizing much more rapidly if and when an emergency is thrust upon us.

Under this concept, the enactment of legislation prior to the end of the war would not jeopardize, in all probability, our aims for peace and an effective world organization. Rather, it would react to emphasize to the world that this nation is pursuing its historic and democratic policy of depending on citizen reserves in time of emergency, and is taking steps to make these reserves effective. This policy, I might add, was first recommended by George Washington.

Final plans for Universal Military Training have not been crystallized and, of course, the program will not, and should not, be enacted into law until it has been fully examined and studied by the Congress. This may require many months, since the plan affects not only our military policy, but also the social, economic and educational aspects of our way of life. It is felt that the statutes which may finally be enacted will provide maximum protection of these aspects.

Very sincerely yours,

(Signed) WILLIAM D. HASSETT
Secretary to the President

Reverend Gould Wickey
General Secretary of the Council
of Church Boards of Education,
Atlantic City,
New Jersey.

(The above letter was received by Dr. Gould Wickey in response to a telegram sent by him to The President, upon the passing of the Resolution on Military Conscription in Peace Time, at the meeting of the Council of Church Boards of Education, Atlantic City, January 10.)

Fool-Proof Education in a Fire-Proof Universe

By HARRY W. McPHERSON*

THOUGH not privileged to read Roger W. Babson's article, *The Rôle of Education*, my attention was arrested by his statement, "For the next six years wise parents will pour money into fool-proof education." His earlier sentence, "Unless our efforts are supplemented by a spiritual and educational awakening, we may have difficulty in maintaining the equanimity necessary to see us through these momentous times," points to a menacing danger.

The term "fool-proof education" is intriguing, partly because it is different, but chiefly because it suddenly marshals before us much education, particularly in recent decades, which, from its total effect, could hardly be so characterized or complimented. The desperate lack of balanced living in our most enlightened age marks that type of education as conspicuous for its absence. It is not easy to say exactly what the ingredients of "fool-proof education" are, but it is clear that we need more of it.

An equally stimulating suggestion sprang from Ralph W. Sockman's sentence, "About a century ago one of the most formative American writers declared that he took great comfort in God, because he did not believe God would have allowed man to get at the match-box of this universe if He had not believed that the framework of it is fireproof." In his brief but racy review of a half dozen volumes of modern fiction, Dr. Sockman gives vivid glimpses indicating that such white heat discussions would have lighted the ever present tinder and burned the world to ashes but for its fireproof nature. He left it to me to add that so much *unfool-proof* education as has been generated and

* Dr. McPherson is Executive Secretary of the Division of Educational Institutions, Board of Education, The Methodist Church. During 1944 he served as President of the Council of Church Boards of Education, and presented this paper as his Presidential address at the Annual Meeting of the Council held in Atlantic City, January 10, 1945.

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turned loose in any but a fireproof universe would have consumed it long ago. It is one of the wonders of the world, as well as an occasion for confidence in its Creator, that it has been able to absorb so much ignorance, and even worse, mis-education, and go along unshaken at its foundation.

We behold the spectacle of a highly educated, scientific people bringing on one world conflict after another. No other evidence is needed to prove that education of just any sort is not enough. There is something beyond efficiency and no amount of education that looks to that end alone can cope with the problems of the race. In the face of this self-evident fact, however, there are many high in educational circles who continue to seek results in terms of science and technology alone. In this realm, "what shall it profit" if we gain all these things? Education must have a soul! We must ask, "Efficiency for what?"

WHENCE CAME WE?

The rough road of Christian higher education reminds us that it started before there was a road. Even the rough going commends the effort. If the way had been easy we might well raise a question as to the importance of the enterprise. Charting the course of a great movement must have its difficulties and can be successfully done only with a worthy goal in sight. If our tasks were always child's play, we would not long be men. We are challenged to crowd margins and push back horizons. There is always ignorance to dispel but far more important is the final demand of making enlightenment Christian. We might in the long run have no schools nor scholars if we are not effective in growing saints, or at least prospective saints. We must be alert lest the mechanics, including academic standards, overrun the spiritual function of education.

The course of liberal Christian education is not a circle over which educators proceed with one monotonous lap after another. The road ahead in many respects is always different, although the basic ideals and the controlling motive must be essentially the same. Without the supply line over which intellectual provisions are carried, those who fight the battles of the race will die in defeat and shame.

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There has been plenty of education of a sort. There has been plenty of technocracy, mechanics, mechanism and scientific method to save the world, if in that direction salvation lies. There has been plenty of training for skills, professions, production and commerce. In short, there has been plenty of secularism; yet we have the coincidence of these great accomplishments and the most insane conflict the world has ever experienced. We have heard that civilization is a race between education and catastrophe. That is an important half truth. It is, however, a disastrous thing when such a race ends in a tie.

Adequate consideration must be given to the *kind of education*. As far as quantity is concerned we have developed a higher percentage of intellectual acumen than ever before. As to quality, we turn to another statement of H. G. Wells, made about a year prior to the outbreak of the present world war, when he said, "The world is facing a maximum danger of a major conflict"; then, with some comments between, he ended the sentence, "due to bad education." That points to his basic philosophy as to the kind of education necessary.

That for which we stand, namely, liberal education with the Christian emphasis, penetrating to the motives of men, is all that will finally produce a livable world. Motivation is defined as that within the individual, rather than without, which incites him to action. Days, and even years may fail to note rapid progress with "truth forever on the scaffold," but that "scaffold sways the future." Neither speed nor safety is of final importance, but direction with perseverance will arrive, though, "What time, what circuit first," no one can predict.

The first reason for formal education was religious. It was born of the desire to teach men to read the Bible and learn the things needful for their salvation. Just how or why education became secular is hard to explain and harder to justify, but it is a stubborn fact that has risen to plague us. It then becomes a question, not why is the church *in* education, but why is it so nearly *out*? A study of public education, from common schools to great universities, reveals that it was Christian people—church people—whose successors we are, and not non-Christian, nor irreligious people "who killed cock robin." Here we have wit-

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nessed almost complete secularization of education by the very people who most want it the other way. Religious sects so magnified their differences, each denomination so defending its own creeds and interpretations as to become intolerant of all religion in public education—just another kind of a “dog in the manger” attitude.

DEMOCRACY, EDUCATION AND CHRISTIANITY

Being too close to things we may fail to note progress in the gradualism of normal growth. We may have been too near growing education to appreciate its most valuable fruits.

Why is so much being said and written about democracy and religion these days? In brief, because everything is being tested under the beating the world is taking, and because these two lie so close to final values in human existence that we tremble when they are threatened. Under such pressure we are driven to sluff off what William James called “over-beliefs,” in order to find that which cannot be shaken. There comes a stage in human experience when man must find solid footing. It is there even if it takes a world-wide Sherman’s hell to make him realize the fact.

Some might ask, Why be concerned about both democracy and religion? Haven’t we enough to do to preserve either of them? A few basic questions push us back to fundamentals where we find that these two combined elements are so necessary to man’s well-being that, like Siamese twins, they cannot safely be cut apart. We have sorted out the forms of government and decided that democracy is best. We have studied the effects of various religions, and decided that Christianity is best. We vote for both, because we find them not only compatible but indispensable to each other. The following only hint at a more exhaustive list of similarities that might be named:

1. There is in both areas a fundamental freedom to think and live. We find the right of choice and freedom of conscience in both.

2. Christianity and democracy, that is, Christian democracy, as nothing else, contains the elements of ultimate value and the quality of final survival.

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3. These two alike depend upon enlightened intelligence. Without education neither will long survive as the superior type of government or religion.

4. These almost identical twins rest ultimately upon the quality of education. Only the best education will make democracy fit for the world. Many mouth the important words of Lincoln, "Government of the people, by the people and for the people," stopping short of the only thing that can make even such government worth the tax to support it, namely, the kind of people and the quality of character.

5. Both recognize the value of personality, the inherent worth of every individual, and afford the freedom and atmosphere in which the best type can be developed.

6. Both of these great types of society thrive best under the white light of truth and the penetrating search of science.

7. Both depend upon cooperation in good works necessary to make government or religion finally satisfactory and to keep the world in line with its spiritual purpose.

Democracy at heart is not form nor organization but spiritual ideals, motives, character in those who make it. Education at heart is not acquisition of knowledge, accumulation of credits, nor even scholastic degrees, set up to measure academic achievement; but the total deposit made on or in the person exposed to the educational process. In fact all that the significant terms democracy, education and religion connote constitutes the curriculum of life and makes a concise statement of the responsibility, opportunity and privilege of Christian educators.

Many think "The American way of life" is economic and material prosperity. It is essentially the opposite, namely, the value of persons at their best, as each is privileged to work this out for himself. America, however, is still an opportunity, not a heritage—a challenge to give to all mankind vision and to help them achieve the experience of such abundant life. The thing that gives this so called "way" importance just now is that by the very laws of growth such a life, the combined result of Christianity and democracy, is being expanded into world proportions. Our present situation is a way-station on the road to a universal terminal.

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It seems logical to conclude that what is good for any major segment of the human race has in it at least the germ of that which is good for all. It is interesting for those of us who live in a democracy to note the basic agreement in the philosophy underlying liberal Christian education and the highest type of democratic government. Here as nowhere else the very foundation of government rests on the ability and freedom of its citizenry. "The good citizen . . . is one who is possessed of both good will and adequate knowledge," says Harold Saxe Tuttle (The College of the City of New York). He makes his case under the heads of "Good Will" and "Efficiency."

President Dodd, of Princeton, in a recent address said, "A democracy such as the United States, rarely pauses to consider how deeply its democratic ideal is rooted in the Christian religion, The democratic ideal is the Christian ideal because it alone accepts Christ's emphasis on the infinite value of the individual. . . . Because democracy best expresses the Christian ideal, church members are particularly charged with preserving and extending it."

We do not know what may happen to democracy in the centuries to come, but we do know that it is by far the best form of government yet seriously tried by any enlightened people. Further than that, we know there is a necessary blending of education and religion in democracy.

Christianity has furnished the strong undergirding of all desirable education in America. As Washington said, "Whatever may be conceded to the influence of refined education on minds of practical structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." In the Ordinance governing the Northwest Territory are these significant words: "Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and means of education shall be encouraged."

Woodrow Wilson said, "Our civilization cannot survive materially unless it be redeemed spiritually." We may go a step further and say that in its last analysis, it would not be worth keeping without such redemption. McCauley's estimate seems to [180]

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be the cap-sheaf, "Nine-tenths of the calamities that have befallen the human race had no other origin than the union of high intelligence with low desires."

WHERE DO WE GO FROM HERE?

We had a place in education, *the* place at first. We must press on, not because of selfish zeal, but because we face the same old task and the greatest need yet of Christian idealism in education. Those who are well enough enlightened to have the leadership in education should be wise enough to keep in mind and practice the only element that makes education worth the candle. Some new things are all right, but by and large, the percentage of the valuable in the new and untried, is not so high as that in the old, proven values of which some always tend to grow tired. Our task now is not to build institutions, nor even to save those we have, but to see to it that they are worth saving, and at whatever cost the very thing for which they were founded must be kept at the center.

There is no reasonable doubt but that the work will within a comparatively short time experience an unprecedented renaissance in education. We are facing an all-time high in learning. Our government will provide funds, and rightly so, for millions of service persons to gather up the loose ends of their interrupted programs, or make new educational plans. Educational institutions will make unprecedented efforts, as they should, to meet the emergency. All of these and many more phases of the present upsurge are vital and we dare not frown on them nor attempt to talk them down. However, none, nor all, of these new developments plus unusual efforts will equal in importance the proper spiritual direction in the total process. Any failure here will be to give carte blanche for the world to continue the conventional cycle of war, peace and war, ad infinitum, thereby making us parties to another lost opportunity.

Life advances by something of a cosmic trial and error method. We say we learn by experience, but not much, it seems. The race has had experience enough to bring it to perfection, if in that direction perfection lies. The generations have put up some guide-posts which if heeded would bring us on the way. Certain

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danger signals appear along the road, and some ways are clearly marked, "closed." In spite of all the apparently wasted efforts, the experience of the race still posts its warnings, "danger," "caution," "closed," etc. The revised version of the voice of experience is, "The world is under construction, travel at your own risk."

Institutions worth having must meet basic, minimum standards. There is a *plus* that better institutions attain. There is a second *plus* that indicates the fitness of the best institutions which get to the qualitative elements, and their service may be thought of as the second mile in education. We might well characterize this unseen but vital feature as the savor in the salt, without which, in the last analysis, institutions are fit only to be trodden under foot.

We must always keep clear on the point that an educational institution is never an end in itself, but at best only an instrument to the end product of well-rounded persons. It is not enough to prepare persons for professions, giving certain disciplines and skills. Nor is it enough even though many educators stop here, to make them more human. All of this may be achieved at a purely secular level. The touch of something higher, that great *plus* in education, constitutes the final apologetic for the church and Christian people being in the educational business. Our efforts are vindicated only as we produce in this extra-curricular field. We have no right to imitate secular institutions. If we have that attitude we have failed already.

There was never a time when so many people admitted the basic place of religion in education, but there was never a time, when, in actual practice, there was more danger of crowding it out. Even though the cosmic order may be fireproof, so that we cannot hurt it in its deepest nature and final purpose, it does not follow that man cannot harm himself. It does follow that he needs "fool-proof education" to keep from going on the rocks.

Modern education is a conglomerate and was so before Pearl Harbor. Some have erroneously decided that everything ended, and hence everything began, with that tragic event. It is easy to call Liberal Arts education a casualty of the war. The basic difficulty with such a statement is that it is not true. One might

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as well begin with the home and proceed to enumerate all pre-war institutions and industries, including governments, and pronounce them all casualties, because they have been so altered by the tragedy of war. We are not to check them off as gone or even out for the duration, because they had to undergo drastic changes to conform with war necessities. We were in a period of transition before the war, which has greatly accelerated the change. The basic, fundamental principles and institutions will be with us when this war is over, as surely as they have survived former wars.

China Speaks to America

By ROBERT J. McMULLEN*

A THIRD of a century in China has taught one that it is very appropriate on an occasion like this to use the phrase very often quoted by speakers,—“Ngo peh kan tang.” It means, I dare not—I am unworthy. This does not refer to my high regard for you distinguished educators. You are an impressive audience. My passport declares me to be an educator. As such, I magnify my office. I have no sympathy with the wag who defined an educator as “one who delivered a bill of brass all day and a bill of gas all night.” I use this term, however, not because of those whom I address, but because of the one I presume to represent. When one is asked to speak for China and thinks of her half billion people, of her five thousand years of history, and of her present-day sufferings, he can say only, “Peh kan tang.” Yet there is an advantage in having an American speak for China to America. He is not inhibited by politeness from saying what China feels but will never utter. Tonight, China will speak to America about education.

From time immemorial China's people have held teachers in the highest esteem. China thus regards America. Since Yung Wing came to America to study, in 1847, tens of thousands of young Chinese have entered your institutions. As they returned to their homeland they sang your praises and zealously handed to their brothers what you had given them. They became the co-workers and successors of the educational missionaries whom you also trained. They have widely spread American education. In 1936, forty-two thousand students were enrolled in the more than a hundred colleges; and six hundred thousand high school students were in the 3,200 high schools. The graduates of these institutions have been most zealous in promoting mass education, public health, and many other social and civic reforms. China

* For more than thirty years Dr. McMullen served his Church as a missionary and educator in China. Upon his return to America he was elected Acting President of Centre College of Kentucky. This message was a challenge to the educators gathered at Atlantic City, N. J., January 10, 1945.

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has benefited much in many ways from her contact with you. For this she is grateful.

She regrets, however, that her sons, while under your tutelage, did not absorb more of your cultural and spiritual values. They made distinct progress in the training of head and hand, but showed a distressing lack of interest in heart and soul. Too little time was spent in your homes and churches. Too little about spiritual things was heard in your dormitories and your classrooms. Thus too often they have been unmindful of the welfare of all as they sought personal success in the use of what you taught them.

There is another cause of regret. China's sons have failed, while in your midst, to interest you in China. Very few have become real students of the Chinese language, literature, art, history, and ethics. China is sorry she has not been given an opportunity to contribute to America as America has contributed so much to her. But for all you have done, she thanks you.

But the present is far too alluring to dwell longer on the past. Today China finds those whom you have trained taking the lead in her war effort. In addition to Madame Chiang, the heads of the Executive, Legislative, and Judicial branches of the Government, and more than a third of all members of all branches of the National Government have been your students. They are placing the knowledge and skill you have given them at the service of the allied cause. When to this is added the tremendous amount of work done by their students, you well might be proud of your war effort in China.

So fully China does realize this that she has determined to develop her educational program in spite of hell or high water. That this war has brought indescribable suffering to China's educators is well known to you; yet China has increased the number of her colleges and almost doubled their enrolment during the war. She never has stopped sending you her young people for training. Most of the 1,600 now here are studying Science and Engineering, but not a few are taking other courses. The other day a young man flew from Chungking to New York to study piano. China is endeavoring to continue to secure from you all that will enrich her life in the years ahead.

Thus is deepening that "reservoir of good will" between China

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and America which enables them today to cooperate in opposing Japanese aggression. To this good will America owes the patience with which China has put up with what Ex-Governor Charles Edison, of New Jersey, describes as the "uncouth manners, quick tempers, restless impatience, and domineering ways" of Americans. It helps China to be not too exasperated when supplies she thought were to be hers went elsewhere. Such an experience is disappointing, to say the least, as will testify the old maid aunt. Her niece asked her, "Auntie, has a man ever asked you to marry him?" "Yes, dearie, once." "Oh, Auntie, how did he do it?" "It was over the 'phone." "What did you say?" "I said, Yes." "Then, Auntie, why didn't you get married?" "He discovered he had the wrong number." This lady had no chance to express her opinion of the one who thus raised her hopes only to disappoint her. Even if he were present, she might have found difficulty in expressing herself in her lady's vocabulary. Such a handicap was overcome by a very devout old Quakeress who, greatly aggravated at having her car bumped into by a rough, reckless driver, said to him, "I cannot tell thee what thou shouldst hear nor call thee what thou art; but I hope that when thou returnest to thy home thy mother will come out on the porch and bark at thee." China has not said even this much when we have disappointed her so grievously. That this is true is an evidence of the confidence she retains in you and in the America to which you have introduced her.

Yes, China welcomes the training of her officers by Americans. She pleads for the equipment and the assistance which will drive Japan from her shores; yet, in doing this, she is getting herself all tangled up. She always has disbelieved in war. Her people she has divided into five occupational groups: First, the constructive, last, the destructive. So the scholar comes first, then farmer and artisan; next the merchant who exchanges but neither creates nor destroys; and lowest of all, the soldier who destroys only.

Now the soldier seems all powerful. The West has taught Japan how to fight as well as how to make her weapons. Now China, who hates war, finds herself compelled to fight. Many of her scholars, like Dr. Hu Shih, have frankly put their pacifism in cold storage until Japan can be defeated. Ideals in an emergency give way to the practical. Indian Joe had a saloon on the
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edge of the Arizona desert. Into it came a tired, thirsty prospector. "Joe," he said, "make me a milk punch, and I mean *punch*. I want a stick in it, and when I say stick, I mean telegraph pole—one like you make for yourself to drink. Hurry up! I want it as soon as I wash up!" Joe did as directed and was placing the glass, milk, telegraph pole and all, on the bar when in came an old man, worn and weary. He saw the milk and said, "Joe, I want that milk. How much is it?" Joe said, "A quarter." "Oh!" replied the newcomer, "I have only a dime. I am a poor preacher. I've been seven days crossing this desert, most of the time without food or drink. Will you deny a drink of milk to a tired, hungry preacher because he has only a dime"? "Take it, parson—it is yours for a dime." The parson took the glass prepared for the prospector. He sipped it, and sipped it. He drained it to the last drop, including the last drop. Then as the prospector entered the door, he reverently lifted his eyes to heaven and said, "God, what a cow!"

China hopes to find that cow. She will drink that milk though it is against her conscience to do so. She hopes through it to receive strength to survive. She still hopes to live according to her ideals. She may be like my fellow Kentuckian who woke up the morning after the Kentucky Derby and in one drink drained a pitcher of ice water and said, "Boy! If I had ever found out how good water is I would have dug a well long ago." China has a well. She still hopes to boil that water and make a cup of tea—a friendly, sociable cup of tea.

But what of the future? None of her allies has so much to fear in the post-war world as China. Like the farmer who, on a wager, swallowed an egg whole, and was afraid to move for fear of breaking it and afraid not to move for fear of hatching it, she fears to hold to the old—more, she hates to adopt the new. The idea that might determines issues is the opposite to her philosophy of life, grown out of five thousand years of experience. It will reverse her scale of values, her ranking of occupational groups. Such a philosophy would give her allies the right to do as they wish. They might hold Hongkong, seize Formosa or Manchuria just because they desired to do so. So doing would impair not only her national sovereignty but would destroy in the hearts of her people the respect for Confucian ethics as the most to be de-

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sired goal. In its place would be set up a shrine to power. A nation ten times as large as Japan and whose people are by no means inferior to hers can cause a very serious problem in the world when committed to the principle that might is right. China believes you share her deep desire to avoid a world like this and counts on your helping her preserve her ethical ideals.

China also has to fear that, during this war, her allies, totally committed to the destruction of the enemy, may fail to appreciate or even refuse to consider China's viewpoint. To do this will drain dry that "reservoir of good will" and make it difficult for her to cooperate in the war or thereafter.

But China is not given to pessimism. Her fears, though real, are offset by greater hopes. She hopes, as indicated above, after fighting with all our might for the right, that right will dominate might. She has confidence in America's idealism and wishes to join in establishing a world in which all men are brothers—all races one family.

China hopes you educators will aid in the rehabilitation and development of her educational system. Most of her colleges have their buildings destroyed. They have lost much, if not all of their scientific equipment and libraries. Their students will come from homes impoverished beyond description by, it may be, ten years of war. The American Government should make loans or grants to the Chinese Government to enable her to solve these problems for Government schools. You can do much to assist the private schools which are playing so vital a part in the life of China. All of you are acquainted with the Big Brother Movement. Why can't each of your institutions, church-related or otherwise, adopt some one of China's schools. Assist it to secure equipment and books. Aid it with scholarship funds, and even interest your alumni in replacing its buildings. Several of you could thus aid one of China's colleges and together render a real service. My University in China had a strong Engineering Department. How wonderful it would be if several engineering colleges could thus aid her in providing the technical equipment and library for civil, mechanical and other engineering courses. All private schools in China have similar needs and present to you similar opportunities.

Then an increasing number of Chinese will be coming to

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America to study. Generalissimo Chiang, in his new book, *China's Future*, says that she will need 200,000 doctors, 100,000 civil engineers, 80,000 other engineers, 20,000 agriculturists, and many other trained specialists. If you are called upon only to train those who train these, your task will be enormous. These will come to you from war-torn China. They may have been affected even more by their experiences than are our veterans. They have been studying in war-time schools. These lack laboratory and library facilities—often, also, textbooks and even notebooks. Naturally they will be very poorly prepared. They will need your special care and guidance. I am not pleading for any lowering of your requirements, either for entrance or graduation. I am urging you to take seriously this opportunity to help China. Provide special courses. Take time to give friendship and sympathetic advice. Help them get everything they should have to prepare them to build the China that is to be.

Remember, China wishes more than technical efficiency. These students may not fully realize this. Send back these young people, not as efficient machines, but as carefully trained persons, prepared in heart as well as in head and hand, to build the new China on her old foundations,—each working for the welfare of all. Have them participate in everything on your campus that will help them understand and appreciate the democratic way of life. In this your churches and homes should have a great part.

China has one other hope that America should help fulfill. She longs for America to think of her as a people whose ancient culture is quite worth our careful study. We study about the Hittites and learn Sanskrit. Why not devote ourselves to the mastery of China's ancient and modern language, literature, history, art and ethics? Why not encourage Ph.D. candidates to offer Chinese as a tool language? Tens of thousands of China's sons are mastering English and all that America has to offer. Compared to them an exceedingly small percentage of America's sons give any attention to Chinese things. China longs for recognition by you. She wishes to join you in mutual understanding and appreciation. China hopes you thus will assist in laying the foundation of world brotherhood so dear to the heart of her sages and the only hope of world peace.

Educators of America, China thanks you; China trusts you.

Religion in Our Higher Education in Light of War Experience*

BY LAWRENCE C. GORMAN

PERHAPS some of my listeners this afternoon were present at the General Session of the Association of American Colleges last year in Cincinnati when Dean McConnell of Minnesota made a preliminary report on the progress of his Committee. This group of scholars, at the invitation of the American Council on Education, had been preparing a "Design for General Education for Members of the Armed Forces."¹ The Committee had received many letters from former college men and women who were then serving in the various armed forces. They proposed deeply searching questions for appraisal, these youthful men and women, some of whom were about to die. Life for so many of them had been relentlessly stripped down to that brief fact. The stark pressure of possible sudden death in the midst of their youth had pushed away violently the fads and fancies and foibles of their carefree campus days. These young Americans, so suddenly grown serious, were eagerly searching, singly and in discussion groups, for light in the solution of such questions as: "What is value?" "Why were we not taught the meaning of death?" "Why were we not given a standard or hierarchy of lasting value?" So many of the letters posed that awful question on the lips of youth, "What is the use of living anyhow?" Profound silence greeted the samplings Dean McConnell had given from the letters of these young American men and women gathered so recently from the halls of our institutions of higher learning in America. Upon them the crises of life and death

* New questions related to higher education have been arising in light of war experience. This statement attempts to answer some of those questions. It was read at the annual meeting in Atlantic City, Jan. 10, 1945. The Very Rev. Lawrence C. Gorman, S.J., is president of Georgetown University.

¹ This report, *A Design for General Education for Members of the Armed Forces*, was published in June, 1944. It may be obtained from the American Council on Education, 744 Jackson Pl., N.W., Washington, D. C., \$1.25.

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had fallen so quickly. The teaching they had received in the arts and the sciences, in philosophy and especially in religion, had been so abruptly brought face to face with that supreme moment of life itself—death. As if in sympathy with the struggle of some of their former students, the members of the Association present at that session were strangely silent for the moment. These questions had provoked an inner searching of conscience. Unfortunately, it seems to me, the published report of the Committee does not contain any of these letters.

These and similar questions of so many of our students today manifest the importance of a frank, sincere, and unprejudiced study of the question that has been assigned to me this afternoon. Fearlessly and unafraid, Catholic, Jew and Protestant—each and every one of us who is dedicating his life to the higher education of our American youth—must examine the position of religion in higher education in the light of war experience. In our hands as educators we hold much of the pattern of the American way of life in the days to come. As we sow, the whole nation shall reap. Over eighty per cent of the leaders in the days of our post-war world either already have been in or shall pass through our halls of higher learning. Not to the writers of a nation's songs but to the teachers of the arts and the sciences, philosophy, and especially religion, in the higher institutions of learning, has been given the frightful task of moulding the future of our beloved America. It behooves all of us to understand what the present crisis in our Western World truly means.

Unanimously we cry that all is not right with the world. The fact that, as we sit so peacefully here, the best brains of this, and practically every other nation on earth, are planning day and night for the destruction of millions of our fellow human beings, appalls us. The fact of war gnaws deeper into our inner spirit day by day. It is this incessant conflict between that which actually is and that which ought to be, that plunges us deeper into the well of weariness day after day. But the war has not caused the crisis in our Western culture. The war is not a cause at all,—it is in reality an effect. For in the disintegration of any cultural pattern, thought always disintegrates before action. Disorder in thought always precedes disorder in action. In the long run, man acts as he thinks. "As a man thinketh in his heart,"

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says the Book of Wisdom, "so is he." American tanks are clashing with Nazi tanks on our western front today only because our American thought pattern of life had first clashed with the Weltanschauung of Naziism. If in our own American culture today there is a crisis,—and who will dare say that there is none?—we must sincerely understand that it was discord in thought and not the clash of swords which brought it to life. A culture is not killed by bullets. It is not destroyed by political conflicts even when they attain the devastating violence of the rocket and the robot. As Dr. Mortimer Adler said in a piercing diagnosis of the present state of our Western Culture: "A culture dies of diseases which are themselves cultural. It may be born sick, as modern culture was, or it may decay through insufficient vitality to overcome the disruptive forces that are present in every culture; but in any case, cultural disorder is a cause and not an effect of the political and economic disturbances which beset the world today."²

Our war experience then simply acts as a catalyst. It has hastened the precipitation of the disintegrating forces of positivism, naturalism, materialism and agnosticism which have been persistently reducing the formative force that the study and practice of a dynamic religion should have exercised in the moulding of our modern American way of life. Our war experience has simply focused the unprejudiced white light of reality on the position of the teaching of religion in so many of our institutions of higher learning. As Dr. Alexander Meikeljohn says in the Preface to his *Education Between Two Worlds*, "How will the Great War be ended? The tragic question which I am asking can be answered, at least in principle. The war will end when the intellectual problem which underlies it has been clearly seen, and relatively speaking, solved. . . . In the life of England and America as we know them now, three hundred years of cultural change have moved on to a culminating and desperate crisis. . . . It is the State that is replacing the Church. It is the Government, national, provincial and local, which has control of teaching. Education is not only becoming secular. It is also becoming

² Cf. *God and the Professors*, Mortimer J. Adler, in *Science, Philosophy and Religion, A Symposium*, published by Conference on Science, Philosophy and Religion, Inc., New York, 1941, p. 121.

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ing political. It is not simply Russia, Germany and Italy which have made the State the successful rival of the Church. In spite of all our protestations to the contrary, we have been busy for three hundred years effecting the same revolution. We have in fact led the way. At the most critical point in the field of social action we have ousted religion and put government in its place. Our protestations do not mean that we deny the fact. They simply mean that as good Anglo-Saxons we are reluctant to face it."³ But the time has come when face it we must.

What has led to the dethronement of religion as a vital factor in our later American plan of higher education? I use the word "later" advisedly to distinguish it from the type of religious instruction that was prevalent in our American colleges up to about 100 years ago. The pioneers who founded this country, both in the colonial and revolutionary periods were profoundly religious men. These men, Catholics, Jews and Protestants, who boldly carved our American empire out of the wilderness of virgin forests, endless plains, and granite mountainsides, lived close to Nature and from her textbook learned the lessons of Nature's God and Creator. Differing widely in their dogmatic creeds and religious practices they nevertheless intensely believed in a personal God. An examination of the lists of theses propounded in our early American colleges indicates that the vibrant faith of the common man in early America found echo in the halls of higher education.

At commencement time, it was customary to have public disputations in philosophy, and among the theses to be defended at Harvard in 1769 we discover the following among the theses of Natural Theology:⁴

- 1) Theology treats of the knowledge of God and of the things that pertain to human felicity.
- 3) A miracle in itself is credible.
- 4) The Apostles in propagating the Gospel were not at all influenced by the expectation of the goods of this life; therefore,
- 5) They were not imposters.

³ Cf. *Education Between Two Worlds*, Alexander Meikeljohn, Harper Bros., New York, 1942, Preface and p. 3.

⁴ Cf. *Education of the Founding Fathers of The Republic*, J. J. Walsh, Fordham University Press, 1935, p. 85.

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- 8) Human reason alone does not suffice to explain how the true religion was introduced and built up so firmly in this world; therefore,
- 9) There was need of a divine revelation for Christianity.
- 10) The principles of religion are in harmony with human nature and with reason alone as a leader, would never have been accepted; therefore,
- 11) The clarity of method of the writers of today (i.e., 1769) and the righteousness of their sentiments in treating of natural religion arise to the greatest extent from divine revelation.

The Charter of the College of William and Mary demonstrates that there was the same high purpose in the foundation of this institution of learning in Virginia in 1693, as had been exemplified some fifty years before at the foundation of Harvard College. The Charter insists that "in addition to the purpose of furnishing the Church in Virginia with a seminary of ministers of the Gospel, the youth of the Colony should be piously educated in good letters and manners, and that the Christian faith should be propagated among the Western Indians to the glory of Almighty God."⁵ At Yale University also, even in the midst of the insistence on the study of the natural sciences, we note that the "Faculty intended to make it a place wherein youth may be instructed in the arts and sciences, who through the blessing of Almighty God might be fitted for public employment both in the Church and civil service."⁶ In the list of theses to be defended at Yale in 1797 we read:

- 1) The knowledge of God was divinely revealed to the human race; and
- 2) Holy Scripture preserved the knowledge of God among men.
- 3) The unity of God cannot be proved by human reason.

And then with an almost prophetic eye to our present educational confusion the sixth thesis reads:

- 6) Polytheists, materialists, skeptics and atheists were for the most part philosophers; therefore,
- 7) Philosophy for the most part proved an obstacle and a

⁵ Cf. J. J. Walsh, *Ibid.*, p. 104.

⁶ Cf. J. J. Walsh, *Ibid.*, p. 140, sqq.

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pernicious influence for religion natural and revealed, and for human virtue and happiness.⁷

At Princeton even as early as 1752 we find the same serious study of the existence and the nature of God in Himself and in His relation to the world of man. Among the theses for that year we read:

- 4) All the essences of things existed in the mind of God from eternity.
- 7) The existence of God can be demonstrated from effect to cause.
- 9) Moral evil does not take away from the perfection of this world.

Again in a long list of theses on Ethics in which the depth of the questions investigated is truly remarkable, we discover an integrated study of the moral nature of man in relation to God. Thus,⁸

- 3) The propensity of nature towards moral evil even when vehement does not do away with responsibility.
- 22) Moral obligation supposes reason and the congruence of things; but
- 23) God is the cause of things and therefore also of the relations of the same; hence,
- 24) God is the cause and exemplar of reason and of the congruence of things.
- 26) In all men there is present a moral sense of eternal obligation as is plainly to be seen from the judgments which men make with regard to the actions of others.
- 29) To be affected by the sense of the Deity and of His Providence is the greatest incitement that we have to the practice of virtue.

Meanwhile at King's College, now Columbia University, we find our first American philosophical writer, the Rev. Samuel Johnson, Pastor of the Episcopal Church at Stratford, Connecticut, as President. In June 1754, we have an advertisement from the pen of Dr. Johnson proclaiming that "the chief thing that is aimed at in this college is to teach and engage the children to know God and Jesus Christ and to love and serve Him in all Sobriety, Godliness, and Righteousness of Life with a perfect

⁷ The word "philosophers" here should probably be interpreted "sophists."

⁸ Cf. J. J. Walsh, *Ibid.*, p. 172.

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Heart and a willing Mind.”⁹ The announcement of the opening of classes further explains the purpose of the religious instruction: “And finally to lead them (the students) from the Study of Nature to the Knowledge of themselves and of the God of Nature and their duty to Him, themselves and one another and everything that can contribute to their happiness both here and hereafter.”¹⁰ A further examination of the Charter and of the lists of theses at the College of Philadelphia, now the University of Pennsylvania, and of the College of Rhode Island, now Brown University, simply reinforces our previous discoveries concerning the important place the study of religion held in the institutions of higher learning in colonial and revolutionary America.

In the field of Catholic education in early America, the Carroll family of the Free State of Maryland demonstrated that perfect yet integrated public service in their contribution to Church and State. Charles Carroll of Carrollton signed the Declaration of Independence; Daniel Carroll, his brother, signed the Constitution of the United States, and John Carroll, their kinsman, founded Georgetown University in 1789. In doing so he expressly indicated that what Charles and Daniel Carroll had done could be made permanent only by an education based solidly upon a firm religious instruction. In his *Proposal To Establish An Academy At George Town, Patowmack River, Maryland*, dated March 30, 1787, and preserved in the University archives, Carroll wrote: “The object of the proposed Institution is to unite the means of communicating the Sciences with an effectual Provision for guarding and preserving the morals of youth. . . . Agreeable to the liberal Principles of our Constitution the Seminary will be opened to students of every religious Profession. They who in this respect differ from the Superintendent of the Academy, will be at Liberty to frequent the places of Worship and Instruction appointed by their parents, but with respect to their moral conduct, all must be subject to general and uniform discipline.”¹¹

⁹ Cf. J. J. Walsh, *Ibid.*, p. 180.

¹⁰ Cf. J. J. Walsh, *Ibid.*, p. 181.

¹¹ Cf. The original manuscript preserved in Georgetown University Archives. Citation may also be found in *Miniatures of Georgetown*, W. Coleman Nevils, S.J., p. 51, Georgetown University Press, Washington, D. C., 1935.

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Were the Founders and teachers in these pioneer American institutions of higher learning so unsound in their plan and method of pedagogy? Was their contribution to the theory of political government so insignificant that in these later days we should have abandoned in so many institutions of higher learning those basic truths of God and religion upon which they founded the democratic way of life in our beloved country?

What then led to the dethronement of religion as a vital factor in our later plan of higher education? It was the rapid expansion in the nineteenth century of man's control over nature that distracted him from his essential limitations as a creature. Modern science developed then by leaps and bounds by excluding the answers to the "Why" and concentrating on the solution to the "How." In the precise words of Dr. Pitirim Sorokin, "Modern culture emerged with a major belief that true reality and true value were mainly or exclusively sensory. Anything that was supersensory was either doubtful as a reality or fictitious as a value. It either did not exist or, being unperceivable by the senses, amounted to non-existence. Respectively, the organs of the senses, with the secondary help of the human reason, were made the main arbiter of the true and the false, of the real and unreal, and of the valuable and valueless. Any charismatic-supersensory and super-rational revelation, any mystic experience, any truth of faith, began to be denied as a valid experience, valid truth, and genuine value."¹² This application of the sensory or instrumental value as the sole criterion of all truth and value had the fatal effect of immediately narrowing down the realm of value and true reality. Everything that was supersensory, from the reality of God Himself to the soul of man, everything that was non-material, that could not be apprehended by being seen, heard, touched or smelled, had to be declared non-real, non-existing, non-value. This process led immediately to materialism, because what can be more sensory than matter itself? This led to crass mechanism because what can be so sensory as mere mechanical motion? A growing hedonism, utilitarianism

¹² Cf. *The Tragic Dualism of Contemporary Sensate Culture; Its Root and Way Out*, P. A. Sorokin, in the *Science, Philosophy and Religion Symposium* cited above, p. 103, 104.

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and sensuality dominated in the world of values, because only sensory pleasure and pain, sensory utility and disutility are real from this standpoint. Hence there has been a constant growth of mechanistic materialism, flat empiricism, superficial positivism and vulgar utilitarianism along with the growth of our modern American culture.¹³ Increasingly, over the past several generations, we Americans have been fleeing from that strong, personal, vibrant, dynamic belief of the founders of this nation in the reality of God.

And what has been the inevitable result of this flight from the Deity? Dr. Meikeljohn, in the current issue of *Fortune* (Jan. 1945, p. 207), cites the confession of John Dewey on the present state of American educational theory: "We are uncertain as to where we are going and where we want to go, and why we are doing what we do. We agree that an overloaded and congested curriculum needs simplification. We agree as to the absence of unity." This is deep penance for the high priest of instrumentalism, but it does not yet uncover the root of our difficulty. Why is American education in so many of our institutions of higher learning confused both as to ends and to means? Why do some of our recent students plead pitifully for an hierarchy of value, for the explanation of the meaning of death, and a plan of life? Why are so many of our educators confused in the presence of Communism and Naziism? Is it not because so many of our colleges and universities here in America have cast aside the fundamental meaning of God and hence have lost the anchor of religion? This is a hard fact but we must face it boldly.

Outside of the church-affiliated colleges what is the status of religion as a subject in the curriculum in America? We recall that in the light of the most probable derivation of the word, "religion" has its root in "religare," that is, "to be bound again to God." The first bond binding man to God is produced in creation. The root meaning of the word "religion" then essentially signifies that man depends on God as his First Cause and Last End and that this twofold dependence created a real, objective bond or relationship binding man, a creature endowed with spiritual faculties, to God, the Supreme Being, with tran-

¹³ Cf. P. A. Sorokin, *l.c.*, p. 105.

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scendent excellence. The mere acknowledgment of this dependency of man on his Creator is not sufficient. A Deist acknowledges the existence of the First Cause; but he stops there. The true meaning of the word "religion" embraces essentially the idea of responsibility, of a feeling of self-abasement on the part of man; hence acts of praise, reverence and service and conformity to the Divine Will in the domain of conduct and personal morals. And this full realization of the identity of the First Cause and the Last End of man—of the identity that is of the First Cause and the personal, Infinitely Good God in Heaven, has come to us through the revelation of our Judæo-Christian Religion and not from the operations of the natural powers of man's mind in the philosophical tradition of the Greeks. Modern philosophers, overlooking the physical relationship between man and God, as creature and Creator, and ignoring the moral consequences of this objective relationship have debased the word "religion" to signify merely a simultaneous feeling of self-abasement in the presence of God and a personal exaltation in the joy of that benefit. They seem to have been unaware that the Christian act of faith in strict analysis is an assent of the intellect. They have thus made the essence of religion consist in something altogether subjective, emotional and non-intellectual. They have whittled away at the traditional idea of the essentially and infinitely perfect God. In place of this infinite reality of the true Supreme Being, they have substituted a creature of their own fashioning and then they have properly rejected this graven image as a false god. The firm rational basis of religion having thus been undermined, it is not surprising that religious instruction has too frequently become solely an history of religious or a polemical excursion into the field of controversy. So many of our professors in schools of higher learning have lost their sense of direction and purpose in the education of man because they had first lost their intellectual knowledge of reasoned faith in the existence and nature of the One True God. For without God there is absolutely no ultimate logical explanation of existence in the order of nature or of obligation and authority in the moral order. The only ultimate explanation of these problems that can give the

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restless mind of man quiet in the possession of final truth is the understanding of the fact that God is the First Cause and Last End in both orders. Every human being must confess deep within the recesses of his own consciousness that his heart has been made for God and will not find rest save in Him.

What then is the solution for the uncertainty in American higher education in relation to the study of the existence and nature of God and the proper place of religious instruction in that field? A bold cure is prescribed! The true concept of God and religion must be restored to these schools. No proper plan of studies can continue to neglect either God or religion without destroying the culture of which it is a part. If, as the men who wrote the Declaration of Independence proclaimed, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed." If, I say, we in these days are to prove worthy sons of these heroic fathers, then as a united nation, we must restore the God of our forefathers to our modern American way of life and of higher education; for in the final analysis, as Mr. Walter Lippmann states, the principle of Democracy is fundamentally a religious principle. All men are *created* equal only because they have been made by God to His own image and likeness and because all are destined to go home to God as their Last End. To be sincere and consistent advocates of total truth American colleges and universities must agree on the restoration of God to the supreme place of highest honor He once held in the curriculum of higher learning in pioneering America. This is the plain, outspoken truth of the matter.

But how shall this be done? How shall we overcome the difficulties that arise from the historical and dogmatic differences among the faiths? What shall be the form and content of our religious instruction in the colleges of our land? The problem is admittedly difficult but not insoluble among men of good will. We already have a fine precedent in the booklet, *Pattern For*
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Peace,¹⁴ issued jointly by the three religious denominations in the United States. Under the auspices of the Federal Council of Churches of Christ in America, the National Catholic Welfare Conference, and the Synagogue Council of America, a unified document has been drawn up and published, presenting the common body of moral principles which these three faiths believe must underlie all plans for lasting peace among nations. Here, too, in the profound problem of restoring the study of God and religion in the curriculum of many schools of higher learning in America, all of us as Americans, Catholics, Jews and Protestants, must unite in the acceptance of certain fundamental principles in this field of higher education. Merely as a basis for further discussion the following points are presented as a first step in that direction:

1. The existence of a personal God.
2. The resultant responsibilities on each individual soul as a result of the existence of God, i.e., moral obligation, rights and duties.
3. The problem of evil and suffering in the world is no demonstration of the non-existence of a personal God.
4. Honest adherence in private and public to the fundamental requirements of the Christian and Jewish moral codes by the respective adherents of those faiths.
5. Less insistence on the bitter controversies inherited from the unhappy ages of religious wars and a reemphasis of the common obligations arising from our brotherhood in the whole human family of mankind and as citizens in our American Democracy.
6. United opposition to the bigotry and to the growing menace of racial and religious intolerance.
7. And lastly, a pledge that as these United States were founded under God by the cooperation of Catholic, Jewish, and Protestant pioneers, so now our country will be safeguarded, and under God reach her destiny, by that same spirit of cooperation, mutual appreciation and true brotherly love.

¹⁴ Cf. Pamphlet issued jointly by the three agencies mentioned. It may be obtained at the main office of any one of them: The National Catholic Welfare Conference, 1312 Massachusetts Avenue, N. W., Washington, D. C.; The Federal Council of the Churches of Christ in America, 297 Fourth Ave., New York, N. Y.; Synagogue Council of America, 270 West 89th Street, New York, N. Y.

The Christian College in the Post-War World

By JOHN O. GROSS*

THE early Americans desired for America a society favorable to the Christian way of life and believed that this would come through the combined efforts of the Church and its colleges. With deep religious zeal, the Christian Church founded colleges and through the years has worked with them to produce leaders interested in the true values associated with personality and character. This union of Church and college, religion and education, was deemed essential both for the success of the democracy and the continued progress of Christianity.

Churches which have rendered significant services to the nation have found Christian educational institutions indispensable. As rapidly as new settlements were made, colleges were established to conserve the missionary endeavors of the churches. The first schools aimed to prepare students "for public employment both in Church and in state." In fact, the early Church colleges trained "the reformers who in after years inaugurated the great moral reforms and religious movements which wrought revolutions in thought and custom and which have made possible the higher life here and in other lands" (*The Churches and Educated Men*, Hardy).

The first Christian colleges were unquestioned allies of the Christian Church. In truth, they were the Church in action in education. Their religious programs reflected their Church connections. They acknowledged their religious mission and diligently cultivated the spiritual life of their students. Their curricula included courses in theology and philosophy, and conscious efforts were made to relate students intelligently to religion. Their teachers accepted the Christian view of life.

* Dr. Gross is Secretary of the Department of Institutions, General, of the Division of Educational Institutions of the Board of Education of the Methodist Church. During 1944 he was Chairman of the National Commission on Christian Higher Education, and read this statement at its annual meeting held in Atlantic City, January 10, 1945.

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Higher education was destined in time to move away from its early simplicity to a wider and more complicated existence. The education of American scholars in German universities, the rise of the graduate schools, the high emphasis upon scientific studies and specialization, and the establishment of the accrediting associations influenced the development of all education in America. The Church colleges felt the impact of the trends that worked to make the conscious business of education center about the intellect. They accepted the challenge to seek truth and to proclaim the discoveries of the scientists. They not only joined with the movement for educational excellence set by the accrediting associations but from their founding have been active leaders in them. Christian tenets of honesty and sincerity certainly insist that Christian institutions do the educational work that their names imply.

It has not been easy for the Church college to meet new demands in education and keep its distinct characteristics. To improve the academic work, faculty members, trained specifically for instructional departments, were needed. Sometimes teachers, while pursuing a specialized educational program, do not develop an understanding of their social or religious obligations. Furthermore, the tendency to consider that a person's religious life is a private matter precludes administrators from inquiring about a prospective teacher's religious views, church relationship, or personal philosophy of life. The emphasis upon an impersonal, neutral, critical attitude toward truth minimizes the concern for the religious traditions associated with Christian education. In some instances, narrow interpretations of the meaning of academic freedom protected teachers who were unsympathetic with the mission of the Christian college while they undermined its basic philosophies. The teaching techniques of the graduate schools were transferred to undergraduate work and permitted in an impersonal atmosphere, as President Kenneth Brown, of Denison University, notes, "long hours of classroom teaching in which the religious faith of the instructor in no way shines through."

Dean Ernest C. Colwell, of the Divinity School of the University of Chicago, calls this sort of disinterested neutrality the anti-

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Christ of modern education. Chancellor O. C. Carmichael, of Vanderbilt University, believes it is time now for American higher education, which he observes has been so greatly influenced by German universities, to do some fundamental thinking about its weaknesses. While appreciatively noting that the scientific method has constructively assisted civilization in its material progress, he expresses doubt of its developing the ideals by which civilization lives. Concerning the modern approach to life's values, he says, "Reserving judgment until all the facts are in, therefore, refusing to make a commitment, and remaining a spectator, aloof from the problems that must be solved, do not become those who have had special advantages. By adopting the agnostic attitude towards all values, lest we be accused of propagandizing, we have often failed to develop the sense of values that is needed in a time of change and uncertainty."

Higher education following World War I made great progress in the lifting of educational standards, the improving of educational plants, and the strengthening of financial foundations. But in spite of these significant advances, some misgivings persist about the effectiveness of its contributions in that period to society. Sir Richard Livingstone voices this widespread apprehension in a forceful statement. He says: "The modern university has not shown any direct influence on the spiritual and moral life of the world; no influence comparable to that of the University of Paris in the 13th and 14th centuries, of the English universities in preparing the English Reformation, or of others in the early 19th century. They have not helped the democracies to create any countervailing philosophy to the teaching of Nazism. They have given the world the guidance it needed in science, economics and sociology, but not in the knowledge of good and evil. Hence they have failed to help civilization where it most needs help."

The unprecedented enrollments following World War I demanded increased resources. The plain buildings of pioneer days had to be replaced or modernized and additional buildings erected; laboratories, libraries, and other educational equipment had to be vastly increased. The 1920's were fruitful years for the raising of money. Educational standards had been raised,

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and additional buildings and equipment were essential if the churches' schools held their place in the nation's educational program. The record of their success during those years reflects credit upon both schools and their supporting denominations. It has always been difficult to prevent imperative material needs from influencing policies. Presidents have to be good providers, and the urgency of getting money is ever-present. Often presidents were hired solely because of their ability to raise funds. With the hope of getting money, men of wealth, to whom spiritual values of education were not as important as material ones, were elected to boards of control. The schools were urged to major in vocational work with the high emphasis upon acquisitive skills. The pressure for increased financial support has caused some schools to turn from their supporting churches, and the control of many important institutions of higher education during the past fifty years has shifted from ecclesiastical bodies to self-perpetuating foundations.

Some of the schools that have disconnected themselves from the Church adopted a broad educational philosophy and directed their appeals for support, both financial and student, to persons who are not directly interested in the spiritual aims of education. While they kept a religious emphasis, yet little effort was made to integrate their work with organized Christianity. In the selecting of administrative officers, faculty members, trustees and students, the Christian traditions of the college often were subordinated to other aims. Whether or not an institution may remain "fundamentally and intentionally Christian" without direct ties with the Christian Church may be a debatable question; but no one can doubt that to deprive a "generation of moral and spiritual guidance is a crime against them and the future."

Educational movements in America tend to diminish the differences between church institutions and non-church schools. Some American educators hold that all American education is Christian. This sort of thinking has inhibited critical analyses of basic educational philosophies. In America it is possible for an institution to have a controlling educational philosophy that is not Christian. And furthermore, it is possible for a non-Chris-

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tian philosophy to underlie the educational work of a church-related school. The whole of education in America will be strengthened if outstanding Christian educators critically examine modern educational theories and effectively expose their non-Christian implications.

There are some who feel that the Church should withdraw from higher education, leave all educational work to the state and independent institutions and concentrate its efforts upon the creating of a Christian society. The Church, like a mother, should draw her future satisfaction from having given birth to America's great schools. Since most of the schools maintain that "religion, morality and knowledge" are necessary for good government, they perpetuate the early church's original educational objective—namely, that a democratic state is dependent upon the intelligence and integrity of its citizenry.

But if the supreme mission of the Christian Church is to carry the Christian spirit into the total life of the nation and the world, it must not withdraw from educational work; rather, it must become more influential in it. Educational institutions related to the Church must exemplify "a Christian world view, a Christian way of life, a Christian commitment to the Christian leader," as stated by the Commission on Objectives for the Board of Education of the Methodist Church.

The Church needs its institutions to help it to create the Christian view of life, to keep religion in the stream of the nation's consciousness, to cultivate Christian attitudes, an awareness of proper values, and an understanding of social obligations. "If the post-war world is to be safe," Bishop Fred P. Corson incisively observes, "its inhabitants must either know more about God or less about chemistry." He warns that "God cannot be made either real or controlling to people whose education has been based upon a secular, mechanistic and material point of view." The war reconstruction plans of the Christian Church will not be realized if it depends for its trained leadership upon institutions that treat religion as a marginal, departmental subject and not the focal point for their existence.

The Church needs strong colleges for the era that will follow the war. It cannot expect to exert either wide or effective lead-

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ership in education if it depends upon weak, struggling institutions. The work of Christian education will be greatly advanced when church leaders and church school administrators face this fact sincerely and act accordingly. Sufficient money is now being sterilized through the ineffective duplication of programs to increase greatly the number of influential Christian schools.

The Christian colleges have always experienced difficulty in adjusting their plans to meet new and changed conditions. Many have noble and inspiring traditions, but their past is more illustrious than their present or anything that may be expected for them in the future. Yet, if they refuse to make the necessary transitions, meaningless mediocrity, if not oblivion, is inevitable.

In some parts of our nation worthy Christian schools might be assured if several denominations would cooperate in their educational work. Workable patterns in interdenominational education have been evolved which provide consolidations without institutions losing their identity. Wider plans for effective cooperation promise strengthened instructional staffs, improved library and laboratory facilities and academic work in line with the best in education.

Many problems remain to be solved if the cherished hopes for continuing a strong program of Christian education in post-war America are assured. Churches in recent years have not been highly successful in interpreting to their constituents the purpose and meaning of Christian higher education or in eliciting from them adequate financial support. Most deflections of Christian colleges from Church control have been due to the failure of the churches to provide sufficient funds for normal educational growth. This short-sighted policy on the part of Christian churches, if permitted to persist, forecasts a fate for many Christian institutions of higher learning similar to that which befell the churches' secondary schools.

Following World War I, there was high interest in the physical sciences, but insufficient attention was given to personal and social behavior. Agnostic attitudes taken toward spiritual values stimulated a cynical depreciation of personality and character. There is now serious concern lest history repeat itself and prevent educational influences from being positive and constructive. The

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war-torn world will have to be rebuilt. Educational interest in Europe and the Orient will be concerned with the restoration of the material losses. Obviously, America's chief concern should be toward international peace. For this, it is imperative that there be an educational leadership sympathetic with the nation's traditional spiritual idealism if America does not again temporize with its world obligations or permit its allies to alter its professed war aims in favor of future war-making expediencies.

In all planning for the post-war period, the need for a revitalized Christian Church to furnish the dynamics for the work of the Christian college should not be overlooked. In that era the Christian Church will face its greatest test. Will the leaders of Christianity, a religion of brotherhood, of love, of goodwill, have the keenness of perception, the depth of feeling and singleness of purpose to stop the present recession away from the Christian faith? Does the Church really believe that such self-destroying attitudes as greed and brutality could be swept away and a new mind and a new earth created in a single generation? Does it share with the late Wendell Willkie the conviction that without an educational program supporting the "humanities or the humanistic temper which they promote" we shall have in lieu of the peace "the way of life, inhuman, tyrannical, mechanical, of those whom we shall outwardly have conquered?"

The late President Charles F. Thwing once observed the interdependence of the Church and the college. He said that "the relations of the Church and of the college are fundamental and intimate. If the piety of the Church is warm and aggressive, the college halls will be filled with throngs of young men assiduously devoting themselves to Christian self-culture. If the piety of the Church runs low, the college will at once feel the baneful influences of religious indifference."

In this time of crisis, a revival of the spirit of true Christianity would lift our educational institutions to their highest service. A spiritual awakening would make youth altruistic and sacrificial and prepare them to lead in the solving of social, political, and economic problems of a war-torn world. Vice-president Wallace's observation that "enduring social transformation is impossible of realization without changed human hearts" is basic.

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Religious leaders, he says, deal with forces more powerful than those dealt with by the scientists or economists. And when "they have a fiery yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin."

The failure of a secular-centered educational system following World War I challenges the educational institutions and the Church to unite in promoting a truly spiritual-centered program of liberal education. Such an emphasis will help them fill not only a significant and essential place in education but also will aid the world in finding the permanent values of life.

The Christian College a Laboratory in Social Responsibility*

By EDGAR M. CARLSON

WHATEVER may be the merits of this particular presentation, it will be a net gain to focus attention upon the subject with which it deals. It is altogether wholesome for college administrators to view their tasks in terms of social responsibility rather than merely in terms of information gained or skills acquired. The college graduate must be prepared to make his contribution to the public conscience as well as to take his place on the production line of modern society. The success of the program from this point of view cannot be measured adequately in terms of credits, grades, or examinations. It constitutes one of the indefinables in college education—but not one of the incidentals. Colleges turn out people, and the Christian college must be distinguished as much by the character of those people as it is by the content of its instruction. It should reflect as much discredit upon us to have it said that our graduates are not prepared to accept social responsibility as it does to have it said that our graduates are not academically prepared to take their places in professional schools or in the vocations for which we have trained them. Social conscience is as inherent a concern of the Christian college as the A.B. degree.

If ever there was a time when failure in this important phase of our activity could be overlooked, it belongs to the past. Surely, the needs of the hour bear adequate testimony to the crucial significance of this aspect of our training. Every hope for a more tolerable world stands or falls with our common capacity to include others within the circle of our concern. Unless the circle

* Very seldom do we read of a college functioning as a laboratory. Here's an interesting statement which challenges the church-related colleges to be laboratories in the field of social responsibility. Dr. Carlson was formerly professor in the Augustana Theological Seminary, Rock Island, Ill., and was inaugurated president of Gustavus Adolphus College, St. Peter, Minnesota, in September, 1944.

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is large enough to include all of those to whom we are related by political, economic, or cultural ties, the world will fall apart again at the point where our circle of concern divides those that are within from those that are without. We have assumed too long that the heart of the human problem is outside of man; that the obstacle to the good life is to be found in a reluctant nature, which must be harnessed to human ends, or in the limitations of an environment which inhibits the pursuit of our own goals. The mere fact that we have conquered the airways and brought all the points of the globe within easy access is more calculated to produce friction than it is to produce harmony. Unless we can succeed in instilling in the minds of people a genuine respect for the rights of others and a deep sense of responsibility for their welfare, our vaunted technical achievements will be a liability rather than an asset.

Before proceeding further, it may be well to agree upon a criterion for evaluating the effectiveness of the college program in developing a sense of social responsibility. There seem to me to be two essential elements involved in the term. The first is a sense of independence, the consciousness of personal identity. Responsibility can apply only to persons who know themselves as individuals possessing a certain freedom of action and conscious of a sense of accountability for the manner in which they use it. The individual must realize that he is a self—an "I"—against whom claims can legitimately be made. The second element is consideration for others. In its very nature, responsibility is social as well as personal. Apart from a society which is entitled to make claims upon us, the very idea of responsibility loses its meaning. We may therefore ask two questions concerning every phase of college life which properly comes within the scope of this paper: Does it contribute to this sense of personal identity so that the individual becomes increasingly aware of the weight of obligation involved in his own decisions? Does it enlarge the student's capacity to be concerned about the welfare of others?

While the total college program well might be evaluated on the basis of these two questions, the term "laboratory" in the assignment must largely exclude consideration of the subject matter with which the curriculum deals. It must suffice to say that a

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church college can never be content merely to teach facts. It must interpret those facts and seek to secure the sort of a commitment on the part of those who acquire them which will insure their use in the interests of society rather than at their expense. We are here concerned primarily with those phases of college life which may properly be described as constituting the social laboratory.

Perhaps the greatest contribution to social responsibility comes from the total college situation. A considerable group of young people, from a large number of homes and communities, is brought together into the relatively narrow confines of a college campus. It is frequently assumed that the homogeneous character of the group—homogeneous as to age, interests, activities, background, etc.—creates an artificial social situation. In a sense this may be true, but the artificiality, if such there be, consists in the intensification of the relationships of ordinary life rather than in withdrawal from them. Normally, one's neighbor lives across the street or a half a mile down the road; in college he has become a roommate. Normally, the table is set for four or five; in college it must provide room for hundreds. Normally, a boisterous activity in the living room may affect a sleeping parent or a younger brother or sister; in college it affects a dormitory. On many college campuses today the opportunity to become acquainted with members of other races is being afforded. Small groups of nisei are present in many student bodies and reports indicate that cordial relationships are generally maintained. Exchange students from foreign countries may become increasingly numerous after the war. Even such opportunity for close association with diverse racial and cultural representatives adds reality to the social situation found on the college campus. Every normal community relationship is multiplied by the proximity in which people live and work. To use Professor Mackay's distinction in his little volume, *A Preface to Christian Theology*, college life belongs to "the road," not to the "balcony." It is not a detour from life; it is on the main line. It is a concentrate, distilled out of much more widespread but less intensified community existence.

For this very reason, the college situation provides the finest
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opportunity for the development of social responsibility. Here the young man or woman must hold himself largely accountable for decisions which affect so quickly the welfare of others. He cannot expect the shock of his errors to be absorbed as readily by his fellow students as it may have been by indulgent parents and hero-worshipping younger brothers and sisters. On the other hand, his social environment is more immediately responsive to his conduct because of the intensification of the social relationships. The unsocial act may be undetected in the normal community but it is not apt to be in a dormitory. Students are quick to discern overtures to friendship and equally quick to discern barriers to it. Most of the collegiate vocabulary describing fellow students has its origin in this discernment. The student who has the capacity to care for others is certain to be appreciated.

Two specific types of social relationships merit further comment. The first is what is usually described as "social events." Few will deny that there is a place for social functions in the activity of any group. Man is a social being, created for fellowship, lonely without it and sometimes confused with it. Anything which makes for a *conscious* fellowship with others qualifies as a contribution to social responsibility. There is a fellowship involved in working with another, and it may make for a genuine appreciation of the interests and attitudes of another life, but the fellowship which is possible in a leisure-time activity is of a different sort and ministers to a somewhat different need. To have to "make conversation" may be one of the most socially constructive experiences which can come to us. It requires that one bring to the surface out of his own mind and life that which can become a point of contact, a common ground, between him and his neighbor. One cannot converse without listening, too. We expose ourselves to others when we speak and we catch glimpses of other selves when we listen. Anything which ministers to such an end contributes to both the sense of individual identity and considerate concern for others.

The other type of social activity is that which centers in social groups—sororities and fraternities, or their less formal counterparts. There are few issues which will call forth more discussion on the typical college campus than the question of the value of

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sororities or fraternities. For the most part, they appear to be an importation on the church-college campus, more or less reluctantly accepted but never integrated into the total college life or harnessed to our expressed purposes. It is not clear to me, either from college catalogs or from discussions with students and administrators, what purpose they are intended to serve. On the one hand it is claimed that they are socializing agencies; on the other, membership seems to be a sort of reward which confers distinction upon those fortunate enough to be included. If the first be true, the policy of granting admission is surely wrong. The socially inhibited and handicapped stand in greatest need of being nurtured by the more intimate and intensive fellowship of the sorority or fraternity. In actual practice, they are least apt to enjoy this advantage. If it is a reward, greatly to be desired, conferring distinction upon the member, for what is the reward given? The distinction does not rest so much upon any recognizable merit in the membership as upon the exclusive character of the organization. Furthermore, this exclusiveness may actually circumscribe the social tendencies of even the socially aggressive by making them club men and women rather than community men and women. From the viewpoints of both individual responsibility and social concern, the restricted group is open to serious question. What the solution is, I do not know, but I am quite certain that this type of social activity represents one of the least satisfactory developments on our college campuses.

Another phase of college life which properly belongs to the laboratory is the general field of extra-curricular activities. Only a few can be included within the confines of this paper. Group athletics can make a real claim to a place among college activities from the point of view of social responsibility as well as physical development. To belong to a team is an immensely valuable social experience. Every individual on a football team shares responsibility for failure or success. At some time or other, the success of the play depends upon him. At the same time, success depends upon the closest cooperation with others. Even the observer is made aware of his unity with other observers and this sense of group solidarity may be a social and ethical asset. The difficulty in the case of the observer, however, is that he feels no

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sense of responsibility for the fate of his team, except that the cheerleader informs him that more lusty yells will somehow bring the ball across the goal.

The development of creative literature on a college campus seems to me to represent one of our overlooked resources in the development of social responsibility as well as in the development of well-rounded personalities and in uncovering latent talent. It allows the student to express his inner self in ways which enable him to communicate it to others. It requires the creation of characters which must be seen whole, not merely in parts. Much of modern literature is problem literature. It is a tremendous experience, personally and socially enriching, to create personalities and situations which have relevance to the modern scene and at the same time throw some light upon its possible outcome.

Dramatic participation involves the team. Every player must play his part in the closest possible cooperation with every other. In addition every player must live his way into the character which he represents. He does not merely speak lines; he creates a rôle. To imaginatively project one's self into the life situation of another is the essence of sympathy and understanding.

There is another wide area of activity which has in it great possibilities for the development of social responsibility. That is the whole matter of community relationships. Discussion of various types of projects which might profitably be pursued by college groups must be excluded here. It may suffice to say that every college must do in its community what it expects its graduates to do in their respective communities. Unless we assume social responsibility in our own towns and cities there is little point to anything which we may say about social responsibility. This will mean a generous sharing in the whole program of community activities. Every kind of leadership which the college can give to its community it ought to give. The church college, particularly, exists to serve, and unless it serves well in its immediate vicinity it cannot serve well in a larger place. We cannot be an island apart and expect to change the world.

Annual Report of the General Secretary to the Council of Church Boards of Education*

THE Council is composed of 24 denominational boards of education, whose churches represent about thirty million Protestants. It was organized in 1911 to awaken the entire public to the conviction that religion is essential to a complete education, and that education is necessary to the achievement of the Christian program. In addition, it planned to emphasize the place of Christian education in a Democracy, to guide programs for the religious development of students in all institutions of higher education, to strengthen the sense of mutual obligation between colleges and their related churches, and to coordinate denominational efforts in the field of Christian higher education.

Through a second world war this Council clings to its original charter, from which it has not varied. It has had a definite influence upon the thinking of church people and upon the programs in church-related colleges. The denominational boards of education have never supported it sufficiently to employ a full-time general secretary. Notwithstanding the fact that your secretary can give only about one-fourth of his time to the work of the Council, he looks back over the achievement of the past year with no small degree of satisfaction in the service rendered to the denominations.

The purpose of this report is to present the activities of yesterday and the responsibilities of tomorrow.

I. THE ACTIVITIES OF YESTERDAY

1. *Editing and Writing.* In spite of paper shortage and rise in prices of material and labor, we were able to continue the publication of CHRISTIAN EDUCATION in four issues which form a volume of more than 300 pages. Numerous comments of appreciation of both the articles and the editing have been received.

* This is the report of Dr. Gould Wickey at the annual meeting held in Atlantic City, N. J., Hotel Claridge, January 10, 1945.

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We commend Miss Rae Bailey, the office secretary, for her valued assistance in editing our journal. *CAMPUS AND CHURCH*, the news bulletin for more than 2,000 church workers with students, was issued four times. *COLLEGE AND CHURCH*, the news bulletin for church-related colleges, was issued six times.

In addition, a folder entitled, "Have You a Man for a Vacant Pulpit?" was prepared and sent to more than 6,000 Protestant chaplains in the armed forces of our country. These chaplains have sent to the office scores of names of young men who ought to be encouraged to enter the full-time service of the Church. These names are distributed to the denominations concerned.

More recently, a letter was sent to the directors of all the CPS camps urging them to be on the lookout for outstanding young men who ought to be encouraged to enlist in the work of the Church. To these camp directors will be sent literature from the various church boards of education bearing on the subject of full-time service in the church.

2. *Conferring.* More than fifty sessions of committees and groups were attended. Besides the meetings of the commissions of this Council, namely, the Commission of Executive Secretaries, the Commission on Student Work, and the Commission on Colleges (Christian Higher Education), some of the groups with which we conferred were: American Council on Education, Committee on Education for Prisoners of War, Committee on Further Procedure of the Closer Relations of General Interdenominational Agencies, the Indiana Council on Religion in Higher Education, the Texas Council of Church Related Colleges, and the West Central Regional Conference of Church-Related Colleges, the Senate Committee on Military Affairs, Defense Plant Corporation, representatives of the U. S. Treasury Department on the Simplified Income Tax Bill, Selective Service System, Chaplains Division of both Army and Navy, and National Roster of Scientific and Specialized Personnel.

Through our contacts on the problem of the distribution of Surplus War Material, church-related educational institutions will share in the opportunity of obtaining this material on an equal basis with tax-supported educational institutions.

Last March and April were hectic months for the Church which

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feared that all students for the ministry would be drafted. For more than a week before the storm of protest started flooding the Selective Service System, I was in touch with General Hershey's office. I appreciated the privilege of conferring with those officials in the formulation of the now famous Directive No. 187, whereby students for the ministry had to register in a seminary and be under its supervision and thereby receive the necessary IV-D classification. This regulation saved more than 10,000 students for the ministry.

3. *Counselling.* Numerous opportunities come to your secretary to counsel with college administrators, pastors for students and colleagues in similar executive positions.

Considerable time was spent in attending meetings of the Committee on Further Procedure for the Closer Relations of Interdenominational Agencies. Last January this Council took action to the effect that the Executive Committee authorize membership of the Council in "the National Council of the Churches of Christ in the United States of America when 75% of the contributing boards have acted favorably and also after a favorable vote from the general or executive secretaries of these boards." Notice to this effect went to all boards members of this Council. Only one board out of the 24 did not make a financial contribution during 1944. Of the 23 boards eligible to vote on the problem, 12 are favorable with 8 indicating the desirability of having a special Division of Higher Education in the new Council, 2 are negative, 2 placed the matter on the table, and from 7 no report was received. The executive secretaries did not submit their judgments apart from that of their boards, except one who is definitely opposed. At a recent session of the Commission of Executive Secretaries, the general secretary was directed to communicate with those boards who have not yet reported.

4. *Promotion.* Addresses at colleges and theological seminaries, related to the boards which are members of the Council, offer opportunities for making known the work of this Council as well as promoting the cause of Christian higher education. Frequently, I participate in radio interviews during which I tell of the importance of Christian education for democracy.

A special committee of the Executive Secretaries composed of

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Drs. McPherson, Brown, and Baugher, prepared a letter and sent it, through our office, to all Protestant church-related colleges regarding the importance of courses in Bible and Religion required for graduation. More than fifty replies have been received, although no reply was necessary. Practically all these colleges have such required courses. One president thought interest in courses in Bible and Religion is more vital if the courses are not required.

II. THE RESPONSIBILITIES OF TOMORROW

The conditions of today are so fluid that few would venture an opinion as to the situation tomorrow. However, in light of the underlying purpose of this Council we have a charter to direct our activities. Speaking of our condition, I see four responsibilities which will be presented briefly:

1. *To awaken an awareness of the value of Christian higher education.* The American people do not see that Christian education makes a difference. Do we believe that it does, and can we produce the evidence? There is no question in my mind on this point. Our church boards of education must continuously and insistently and persistently labor on this problem. Each generation must be shown. Each individual must be guided.

2. *To direct total effort in character development which involves the whole person.* "What contribution do the various departments of the colleges make to the molding of character and to the preparation for joyful, useful and efficient living?" That was the question asked of their colleges by the boards of education of the Presbyterian Church, U.S., and of the United Lutheran Church in America, with the former leading the way.

It is a joy to report that the colleges are becoming more conscious that their responsibility in character development and in religious training is a total and not only a departmental responsibility. Here's a professor of mathematics who says, "The proper study of mathematics gives humanity a religious sense that cannot be fully developed without beginning in the yearning of the human soul to solve the mystery of the universe. Mathematics did not come into being as an aid to finance or other like utilitarian purposes. It had its real development in the effort to

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grasp the Infinite." With such an interpretation of mathematics, something will happen to the souls of students of those classes.

Church boards of education need to press this question and assist their colleges in building such faculties as will be effective in the development of character and in the preparation for useful and joyful living. If a faculty member does not know what contribution he can make to this end, he has no place on the faculty of a church-related college.

3. *To develop a sensitivity to the vital issues of the day.* There is now an attempt to thrust upon the American people a plan for peacetime universal conscription for military training. Such a plan admits that the peace is lost and that the totalitarian way of life must be accepted by Americans.

How can you explain the fact that the educators, the religious leaders, and a score of prominent groups have taken action against it, and yet the various polls indicate that the people favor it? The answer is we have failed to make the mass of people morally and spiritually sensitive to the issues of the day. Some of us learned recently that Kuno Franek was asked why he did not oppose Hitler. His reply was: "I was so deeply rooted in my little rut that I was not aware of the issues of the day." And he fled Germany to save his life. It is hoped that this Council will speak in unmistakable terms on this issue.

4. *To guide and develop a Christian leadership.* The recent appointment of Edward R. Stettinius, Jr., at the age of 44 to become the Secretary of State has special significance for church workers and Christian educators. *The Church Review*, of the Church Society for College Work of the Protestant Episcopal Church, tells the story that in his youth he felt a very strong inclination to be a minister. Even today he feels that he has a social mission to accomplish. As a student at the University of Virginia he used to go out into the backwoods "to bring enlightenment" to the natives in many helpful ways. He established a one-man employment agency for his fellow students. His ability attracted an official of General Motors who persuaded young Stettinius that his talents should be devoted to industry. Abandoning his desire to enter the ministry, he started on his successful career in the world of business.

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The Church Review concludes that this "proves once again that young people do place a high evaluation upon the counsel and influence of older persons whom they admire and trust. . . . Who may say that might have been the outcome if only there had been a strong college chaplain at the University of Virginia to fan the flame of the young man's desire to join the ministry. The Church, through such a lack, undoubtedly lost a great leader."

There are hundreds of young men with similar ability and perhaps desires throughout the colleges and universities and in the armed forces and CPS camps. The boards of education of this Council must impress this responsibility upon the hundreds, yes thousands, of church workers with students: to be alert to inspire and to guide wisely the young "Stettiniuses" on the campuses to the dedication of their lives to the cause of Kingdom building.

In these days we hear much about the problem of demobilization. We all agree with the thought that more important is the problem of remobilization of the thousands, yes millions, of youth for the work of the Church. Our task is not conscription for military training; rather it is conscription for Christ and His Kingdom. The crisis of this day is testing us for the tasks of tomorrow.

Of Special Interest: News and Notes

The Rev. John O. Gross, D.D., in his capacity as chairman of the National Commission on Christian Higher Education during 1944, reviewed at the annual meeting in Atlantic City the effort that organization is making to send visitors to church-related colleges to discuss with the faculty, administration, members of the Board of Trustees, and other persons responsible for the work of the institutions, ways and means of making the schools more effective in their Christian work. He reported that in the Methodist Church under such leadership as Bishop Bruce Baxter, Bishop Fred Corson, President Charles B. Ketcham, President J. Earl Moreland, President Clyde E. Wildman, and Dr. James Chubb of the Department of Evangelism, more than twenty educational institutions related to the Methodist Church were participating in the program during this academic year. He urged that all church-related institutions set aside a time, either during the school year or at the beginning of the year when a retreat might profitably be conducted, for sharpening the interests of faculty and administration in the objectives of Christian education.

President E. D. Head, of the Southwestern Baptist Theological Seminary, Fort Worth, Texas, reports that Mr. William Fleming, an outstanding layman of the city, has recently given to the Seminary \$250,000 for the new library building. It is anticipated that from other sources \$500,000 will be obtained in the near future to erect buildings which will be related to the library building.

A Graduate School of Theological Studies, it is reported, has been set up by the theological colleges of the University of Toronto. The combined teaching staffs of Emmanuel (United Church), Knox (Presbyterian), Trinity, and Wycliffe (Church of England) are participating in this cooperative plan in graduate teaching and study. The school will be presided over by a Committee of Direction to which one member will be appointed from each college.

The Westminster Foundation of South Dakota, established by the authority of the Synod last October, has started its special

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ministry to students at four tax-supported colleges: Northern State Teachers College, Aberdeen, the Rev. Maurice D. Bone, director; South Dakota State College, Brookings, the Rev. Wesley Tennis, director; Eastern Normal College, Madison, the Rev. Stephen J. Jones, director; and South Dakota State School of Mines, Rapid City, the Rev. Rew Walz, director. The director of student work at each center is the pastor of the local Presbyterian Church.

The Board of Education, the Presbyterian Church, U.S.A. announces the appointment of John Milton Kelly to the Board staff as Director of Music. Under Mr. Kelly's leadership, the work of the various divisions of the Board pertaining to music will be coordinated to the end that the Presbyterian Church in the U.S.A. may be a singing, worshipping Church.

National Commission on Student Work of the Council of Church Boards of Education re-elected as the officers for 1945: Chairman, Newton C. Fetter of the Board of Education of the Northern Baptist Convention; Vice Chairman, H. D. Bollinger of the Board of Education of the Methodist Church; and Secretary, Fredrik A. Schiotz of the Lutheran Student Service Commission, American Lutheran Conference.

National Commission on Christian Higher Education elected at its meeting in Atlantic City the following officers for 1945: Chairman, Irwin J. Lubbers, Ph.D., President of Central College, Pella, Iowa; Vice Chairman, Carter Davidson, Ph.D., President, Knox College, Galesburg, Ill.; and Secretary-Treasurer, Gould Wickey, Ph.D., Executive Secretary of the Board of Education of the United Lutheran Church.

Edwin Ewart Aubrey, Ph.D., D.D., was inaugurated as the fourth president of Crozer Theological Seminary, Chester, Pa., on October 31, 1944. The subject of his address was "Theological Education in the Post-War World." Since 1929, he was a member of the faculty of the Divinity School of the University of Chicago, as professor of Christian Theology and Ethics.

The University of Chicago, it is reported by President Robert M. Hutchins, has attained full denominational independence. Some fifty years ago John D. Rockefeller made a gift for the University to the Northern Baptist Convention, and provided

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that the president of the University and two-thirds of its Board of Trustees should be Baptists. These requirements have been modified during the years until last May, it is reported in *The Watchman-Examiner*, December 28, 1944, only one remained, indicating that the majority of the Board should be members of Christian churches and a majority of that group Baptists. Recently, President Hutchins announced that the only formal requirement is that the Baptist Theological Union shall always have at least one representative on the University Board. While there are some who will regret this step, the editorial in *The Watchman-Examiner*, correctly calls attention to the fact that "the process is understandable because Northern Baptists have set up their schools on an autonomous basis. Their boards of trustees being self-perpetuating, the Convention has nothing to say about possible trends. . . . If the trend in Northern Baptist higher education continues, it is easy to foresee that it is only a question of time when they will have no institutions of higher learning at all."

President Dale D. Welch of the University of Dubuque has announced a gift of \$100,000 from Mrs. Fred Wyman of Davenport, Iowa, the income of which is to be used by the University for the work of the theological seminary. This will be part of the \$1,500,000 Centennial Development Fund which the University is raising.

The National Lutheran Council voted at its annual meeting in January "to accept the responsibility for the administration of student service for its participating bodies." It proceeded to set up a Commission and to prepare a plan for the transfer of student service from the American Lutheran Conference and the United Lutheran Church in America. This transfer will not be effected until both these groups approve the plan of transfer and agree upon a date of transfer. It is anticipated that this step will be a large factor in the closer cooperation of eight Lutheran groups and will allow for an aggressive program of student service.